LEAP INTO SANITY

Volume 1

by:

Thane

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Leap Into Sanity

Lesson Two

By

Thane

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The Voice of the Turtle

The postal strike, the air-traffic controllers' slow-down and municipal employees' strikes all have something in common. More, that is, than work stoppages.

In a few brief years the general temper in America has assumed an unwelcome stridency. It sometimes seems as if we have become a pack of dogs snarling at each other's heels.

It wouldn't be correct to isolate the union's demands and actions from violence in the street, campus unrest and revolt, and all the rest of the "unreasonable" happenings. Nor would it be correct to separate America's malaise from the worldwide revolution. It is unreasonable to single out the workers or any one group for blame. Tempers throughout the world have grown shorter and we sorely need to find a way to calm down -- in some cases, maybe, slow down, too.

Here it is Springtime, when softness returns to both earth and air in this part of the world -- "The time of the singing of birds is come, and the voice of the turtle is heard in our land." Perhaps we really need to raise the question: "Is the kind of common experience we're building for ourselves such that we can't even hope to hear the voice of the turtle?"

Something much more vital than labor relations, campus revolts, Yippies, et al is involved today. It is

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a feeling that things aren't right anymore, that waiting for "the organization" or "The Establishment" to take care of it isn't enough, that we need to take things into our hands.

The Puritan/Affluence Goosestep

Here in America we have been taught to work hard and spend hard, to want and even feel that we need more than we have. The pressures on us for individual economic performance are tremendous. We are constantly being goose-stepped into an affluency that is progressively phonier.

Where but in America can you find unemployment offices with valet parking? The color ads in magazines and on TV don't leave much room for realizing that in any society someone is going to be at the bottom, and that those at the bottom also need to get some satisfaction out of life, too. Corporate managers and advertising executives who so successfully develop the wants that keep American factories busy probably don't ever stop to realize how boxed in the average man feels. He may be just as boxed in economically in other countries, but *there* his financial performance isn't as important a criterion in judging him as a human being.

On the one hand, there is this malaise in the thinking about our institutions. The individual decides he should do more for himself, but doesn't really know how to be effective as an individual in a mass society. On the other hand there are the social pressures to keep up economically -- (keeping up with the Jones's) - pressures that many of the young are refusing to accept. The economically underprivileged don't have the luxury of making such a choice yet.

Whatever has gone wrong, if it wasn't caused by Viet Nam, has been made worse by it. Not only for America but for all aroused, conscientious people throughout the world. The inflation, the sense of falling behind economically that the labor union member has, are directly attributable to the Viet Nam picture. The picture of their country blundering deeper and deeper

into the morass in Southeast Asia has added to their sense that something is wrong with our institutions.

This, of course, can't be separated from the militant youth and/or those who seem acquiescent; but as a silent majority they may speak, in time, with a louder voice and action than the militants.

Counter Culture or Flight from Reason

It is said that we are en masse involved in a flight from reason in the making of a counter culture. Many learned minds feel that we are actually involved in developing a vocation of madness.

A good example is a paper-back dealing with the Chicago Conspiracy trial at which Judge Hoffman presided. The aim of the writers was to present significant portions of the official transcript -- an enormous document -- so that readers could discover what the protagonists actually said. It is called "The Tales of Hoffman," an echo of Offenbach's famous opera. The opera's plot, of course, was founded on fantasy. The book's plot reads just like fantasy.

Newspaper and magazine coverage of today's events have been variously detailed, truthful, overblown, argumentative, favorable, unfavorable and so on. The underground press throughout the nation mostly started out as truthful crusaders but apparently many of the economic factors they decry have become appealing enough that they have been boxed in (keeping up with the Jones's) to producing some of the worst journalism in history.

The average citizen has not been in a position to draw a bead and pinpoint the essence of the unrest. Possibly educators are in the best position to be informed but as the role of the high school principal in the motion picture, "The Halls of Anger" is written, some educators are boxed in by Establishment standards and goals to the point that they are unaware of what is going on right under their noses. Possibly I am fortunate in being close to UCLA and in good contact with San Francisco State and their "anti-universities."

Theodore Roszak, in his book "The Making of a Counter Culture" quotes a course description from one of the new schools. Called "From Comic Books to the Dance of Shiva: Spiritual Amnesia and the Physiology of Self-Estrangement, "the course consists of:

"A free-wheeling succession of open-ended situations --ongoing vibrations highly relevant. Exploration of Inner Space, deconditioning of human robot, significance of psycho-chemicals, and the transformation of Western European Man. Source material: Artaud, Zimmer, Gurdjieff, W. Reich, K. Marx, Gnostic, Suffi and Tantric text, autobiographical accounts of madness and ecstatic states of Consciousness -- pop art and twentieth century prose."

Has Youth Gone Mad?

As Horizon Magazine states, somehow, school doesn't sound the same anymore. Whatever happened to Plato, to Descartes, to Voltaire, and Jane Austen? Where is the old Western Civ course, from the Glory that was Greece to the End of Imperialism? And the survey of science from Archimedes to Copernicus and Francis Bacon? What, after all, has happened to the rationalist Enlightenment tradition? Are these kids mad?

Horizon editors answer "yes." Or, if not mad they are at least uncomfortable with the traditions they have inherited and they are feverishly exploring all those men and ideas that their elders ignored or passed over lightly in their educations; the mystics, the madmen, the anti-rationalists and the seers, demonology and shamanism, astrology and witchcraft. They are in flight from reason, as the Enlightenment understood reason; they are intent upon finding, or making, a new tradition.

An upheaval of this sort is simple enough to discern. To define it is not too difficult. Horizon says that it is impossible to know where it will lead. I don't agree with this conclusion. Regardless, it is a fundamental enough aberration, or lasting change, in the

course of civilization to merit extended attention.

"History Repeats Itself"

It is similar to another development in the course of history that occured in the 1700's as pointed out by Peter Gay, and by Gerald Heard in his "The Five Ages of Man." This was a period of radicalism that ushered in The Enlightenment. The Enlightenment was addicted to reason, to optimism, to humanitarianism, to secularism, to rising expectations. Its self-appointed spokesmen "...were a collection of irresponsible literary men, like Voltaire, or unworldly professors like Kant, or shallow politician-philosophers, like Jefferson," and Gotthold J. Lessing, a playwrite; all guilty of first arousing and then encouraging unjustified expectations. Of course, The Enlightenment was not without its distractors. There was David Hume who was a dangerous genius in the bosom of the development. That radical movement was to become a world view -- a tradition that persisted for several centuries. This is the tradition against which the young rebel today.

From my viewpoint and personal experience I get just a little bored with these kids that think they have a monopoly on The Movement. For more years than I care to mention I not only have explored, all over the world, the ideas that seem to be so unique today but have taught many of the advanced ideas all the way from Walkerton (Indiana) to London, Honolulu and back again. This is why I can say with great positiveness that all that is going on is merely the convulsion of the disease "Future Shock."

Where Does Sanity Lie?

Like all educators I am primarily interested in harnessing student energy at whatever age and level it exists. Over three years ago I started specifically writing in the "Leap Into Sanity" a form of counter education though I had been involved with such projects for most of my professional life.

I am not the only teacher that has observed the

contrast between students in unrest and rebellion, their energy released, their interest aroused, and on the other hand, students in quiet, robotized activity. For many reasons, including being a co-founder of The Prosperos, I have wondered how this excitement can be channeled into the learning process. Long before that I wondered how the inertia could be aroused into exciting activity.

Among the young people I know there are those who respond to today's challenge with the mindless and automatic response of repression. And there are those who view the revolution as a kind of romantic Children's Crusade. I've come to the conclusion that sanity lies somewhere between the two extremes, not at either end. Neither extreme will produce anything significant. But somewhere in between there is important experimentation taking place that we all need to recognize.

I have been, and I am in an advantageous position for arriving at my conclusions. I have already mentioned that for my own professional and career needs I had to pursue in my education over the many years a course that in many respects was like the anti-university of today. My other advantage is being the editor of a prognostication sheet (TRENDS) that has differed from all others in that I not only evaluate human responses and arrive at trends but I have used astrology and other arcane methods for writing my Trends. Several years back when the average person was dismayed at various levels over youth dress, manners and ideas I, due to my international contacts for Trends, was writing about youth revolt in Holland, Scandinavia, Spain and France (Trends, Aug. 29, 1961, June 9, 1968).

Like everyone else I was aware of the current scene. One of the amazing changes I noted in kids was their dating practices and how early they started. Boys were going steady even before their voices were! While there were many other characteristics, it all seemed to more or less begin with hair. In fact a the-

atrical venture called "Hair" is currently playing its second year in Los Angeles and for all intents and purposes it appears that it will be a landmark comparable only to Forest Lawn. I first noticed the way teenagers were always looking in mirrors. Like if they ever got lost, they wanted to be the first to know. There was a preliminary period to the present male hair styles when they must have gone into a barber shop and said: "Don't cut. Just lengthen it a little around the edges!" Living so near to the famed Sunset Strip, I see kids with hair so thick, they have a very unusual scalp problem. Not dandruff -- crab grass. You may think I am kidding, but if some of them ever wanted to part their hair...they'd need Moses' help.

The way kids dress today, the Frankenstein monster wouldn't even stand out. All you'd have to do is teach him to snap his fingers and he'd be a leader. Do you remember the good old days when outlandish, vampirish clothes made you think of a witch? Today it's a school girl and she is an apprentice witch. Considering the shifts the girls are wearing, you don't know if they're in style or in trouble. With all of the leather boots the girls are wearing, I'm forced to think of a cuddly Heinrich Himmler. One teenage boy that was around here a couple of years ago was wearing black leather boots with five-inch heels and pointed toes. That is until he had to go to a doctor. It was the first time in the history of medicine that a case of instep with a hernia came to light.

In the beginning and somewhat before the electronic sound, the music was not quite in the unreason and demonology phase it has reached. It mainly started off with ordinary, run-of-the-mill guitars. It didn't surprise me that so many teenagers were taking up the guitar because it required the same stroke they used for slashing tires. Maybe they would still be slashing tires but after one of these outfits have finished their wailing and shaking and snapping and quaking, they get off the stage and are too pooped to slash tires.

But today's electronic sound and the ridiculous names of the various groups have long passed the bad music state into the sounds of a looney-bin. And it's nowhere unless it's played at top volume -- on a $19.95 non-fidelity phonograph. Believe me, if Vincent Van Gogh could hear the electronic sound of today...off would go the other ear. A great many of these kids go around with those little transistor radios with the earplug, which is great. It keeps the sunlight from shining all the way through. I know one rock 'n roll singer who's so bad, he even snaps his fingers off key!

If you think I sound bitter about this, you should live as close to the Sunset Strip as I do. You'd be bitter, too. According to my many friends in the record business, most of the records in this country are being made for children of twelve. I think they're referring to their IQ. In the meantime, I've started another counter movement...it's to do away with guitars. As the first step, I'm passing out picks made from razor blades.

So that I will not appear unseemly facetious, let's take a gander at the more serious side of all this phenomena. Right now there is a film called "Woodstock" appearing in major cities of the United States and it will probably be shown in every town, village and drive-in...anywhere and everywhere there are youths that could not attend the original event, or similar music festivals around the country. I propose that everyone should see the film/sound presentation. Not just the youth of the nation. While it may increase the credibility gap it is worth seeing for two reasons:

1) Novel and striking departures in film making.

2) The onslaught of sound is a trend for the future more immediate than I, personally, find comfortable.

Age of Aquarius

The Woodstock Music and Art Fair was held at Bethel, New York, on the weekend of August 15, 1969. Twenty-seven days after Neil Armstrong first stepped on the Moon. Some 400,000 under-thirty Americans

sat hunched in the rain on a drenched and muddy hillside listening hour after hour to a concert of rock and folk music. I understand, on good authority, that for the most part they were under the influence of drugs -- marijuana, hashish, amphetamines, LSD. This happening, which attracted the largest live audience of any kind in the history of the world, has been called the dawning of the Age of Aquarius, a time when love, peace and tranquility will dominate the earth. That is a matter of viewpoint, of course, and Thomas Meehan, a British writer, suggests the festival marked the dramatic rise to the surface of an Age of Unreason that had not only dawned but had already reached somewhere around eight o'clock in the morning. Meehan says, "The striking revelation of the Woodstock Music and Art Fair was that the United States had almost an entire generation -- and not simply a relative handful, as had earlier been assumed -- of Dionysian anarchists who had abandoned reason."

The happening spurred Meehan into a period of research, which he admits was considerably late in getting started. It was a distressing project because he had always considered himself an eighteenth-century philosopher, scorning illogic and unreason. He sums up his adventure with "It is one of the major paradoxes of our time that the best educated and the most sophisticated generation of young Americans in history should seriously believe not only in astrology but also in areas of the occult like palmistry, numerology, Tarot cards and witchcraft, formerly a twilight zone occupied by crackpot old ladies." After a great deal of looking into the matter he says, "...I may yet end up with a deck of Tarot cards in my hand."

I am told that there are 21 temples manned by swaying, chanting members of the International Society for Krishna Consciousness in America. Possibly you have not seen these young chanters in their strange garb. Strange because it is an ill-mixed costume of oriental origin worn over sweaters and socks too western to be picturesque. Even quaint is a poor descrip-

tion.

There is Hetty Mac Lise, a witch who makes white, or good magic somewhere in New England. She may be seen with a boa-like headdress made of cock feathers, beads, tassels, and pieces of amber and jade. She places objects on her altar with a prayer that will do anything from curing a headache to making world peace.

There is Erica Robbins, a blithe spirit who emerges for no particular reason from behind a tombstone in a country graveyard, claiming to have the power of healing people, of foreseeing such natural events as the falling of a tree, and of communicating with animals. Becca Brock, who dropped out of the eighth grade and has not been back to school since, lives on a mountain top with two sheep, three goats, five cats, three parakeets, five chickens, one horse, two donkeys and her dog, Honey. She's quite a respected leader among the young, too. And then there is Kusama and her entourage cavorting at dusk atop New York's Flatiron Building. She is a leading exponent of group body-painting which is an exercise in consciousness expansion that involves an indeterminate number of people stripping and hand painting one another. According to the late Sir Herbert Reed, Kusama "creats forms that proliferate like mycelium and seal the consciousness in their white integument." Angus Mac Lise, a music shaman, or healer, calls people together by beating a drum under a full moon and they have non-stop music sessions "purging the evil spirits at Bash Bish Falls."

Ann McCord communes with the spirits in a swamp near her summer home in Massachusetts and warned, last year, that both the eastern and western coasts of America would soon fall into the sea and that Manhattan Island would drop out below 14th Street. There is a warlock, Hilary Harris, who wears a robe with a necklace made of bearclaws, his forehead held together by a beaded Indian headband, who believes that the Roman Catholic Church is 200 years behind the times in reducing their rituals when modern youth is finding great power in rituals. There are numerable encounter groups

where nude boys and girls draw together to intertwine ...mix together...to become one with God and man in what is called "group grope." Strangely enough, these encounters are not sexual in the ordinary sense of the word and their claim that "everyone becomes spiritually aroused" is very true.

In their flight from reason such members of the younger generation are questioning western man's fundamental assumptions: about the food he eats, the shelter he seeks, the clothes he wears. Mysticism is understood to be superior to rationalism, communication by touch is found superior to speech, living with animals seems more rewarding than living with people, ecstasy induced by drugs or fasting or music is deemed superior to self control. It is a child's world that many young adults seem increasingly loathe to leave.

I am convinced that Theodore Roszak may include a vast amount of irrationalism in his fundamental premise but I certainly agree with him when he says, "...that the alienated young are giving shape to something that looks like the saving vision our endangered civilization requires...there is no avoiding the need to understand them."

Future Shock, Again

As I have written elsewhere, the convulsions of irrationality are due to Future Shock. It is important to realize that Future Shock is not a matter of physical illness alone. It <u>is</u> a physical illness but it attacks the psyche as well.

But it doesn't all have to go in a direction of irrationality. It is a well known fact that soldiers in battle often find themselves trapped in environments that are rapidly changing, unfamiliar and unpredictable. To survive in such over-stimulating environments, the soldier is driven to operate in the upper reaches of his adaptive range. Of course, sometimes he is pushed beyond his limits; that is exactly what is happening in this period of cataclysmic change because we have not prepared the minds of youth to properly harness the

momentous flow of energy that is bursting throughout the universe and seeking targets of expression in men and women.

In my lessons, The Leap Into Sanity, I seek to establish a learning method in which radical energy can be sustained, deepened and transformed before as well as after confronting the overpowering confrontation with events. Jean Cassou writes that when a confrontation with the existing society arises it is imperative that those who do the confronting be aware that their confrontation is only valid if it is accompanied by a creative upsurge. He is most perceptive when he writes, "History stands still when the critical spirit, dissatisfaction, the desire for change for one reason or another abandons the game; and there is suddenly no more game, nothing plays, nothing thinks, nothing happens; if there is activity it is a mechanical activity that leads nowhere."

"The Way"

The only way this energy will be harnessed is by a great, romantic vision that will stretch the outermost limits of imagination. Where such imagination arises and intervenes it takes a power and is itself power.

If you are a hardnosed rationalist possibly a bit of flight from reason into unreason might be good for you. I don't suggest growing a beard, donning love beads and heading off to live in a rural commune, but you might give some consideration to nagging questions such as Thomas Meehan's "...If during the past 35 years, all the atomic physicists of the world had instead been astrologers, wouldn't we be a good deal better off today?" That may not seem very reasonable to you but when I consider all the martini freaks I have met at Los Angeles, Oakridge, Tennessee, Cal Tech and other centers of scientific learning (all very reasonable communities) where the air is full of incense from cigarettes, I don't find it too unreasonable. Besides, I have been an aspiring astrologer for over forty years!

This is why, even though it may be later than many

think, that the conceptualization of a new man that is the fundamental basis of the new Leap Into Sanity is an absolute must for all thoughtful men and women everywhere.

The lamentable stridency of today may be the accompaniment of a society, possibly a civilization, breaking up. Maybe part of the big bang! that has been prophesied for doomsday. Or it may be the wailing cry of a newborn culture of man. I earnestly suggest the latter. Birth is always a painful, bloody mess.

In that case there is something for every person of perception to do: swiftly learn how to make The Leap Into Sanity. In this manner the needed restraining, yet guiding hand can be put to use in harnessing the tremendous energy let loose today. And the voice of the turtle may be heard in the halls of anger and the bleak debris of waste that is proliferating on every hand and every level.

Do join the ever-growing cadre of committed men and women who are living their lives for generations yet unborn.

Leap Into Sanity

Lesson Three

By

Ihare

The lessons that follow, beginning with number four, have been presented in the oral tradition in Los Angeles (twice), San Francisco, New York City and Cleveland during the fall of 1969 and spring of 1970. In my many years of teaching I have never witnessed class material have such an impact on students.

To be sure, my audiences have been, mostly, select in that they have been exposed to my major classes several times. Also, I have been fortunate in having a large percentage of teenage and early-twenty-age group involved. The Transcendent Society seems to be ideally accepted by this group. However, chronological age doesn't seem to have too much to do with it -- the "young in heart and spirit" respond equally well.

"It blows your mind" and "mind-bending" are the most common descriptions used by those who have participated in the classes.

This lesson, number three, on first reading may seem divergent. Thoughtful reading will prove otherwise. The article from The Journal of Iatrogenic Disease by Dr. Hudson Grudge is pertinent because its target is the secularized version of the Protestant Ethic (which is mainly Puritanical) subscribed to by a serious, unimaginative, colorless, and conscientious breed to be found in the scientific, academic, and business communities of America.

I am indebted to Alan Watts and the Human De-

velopment Corp., for its use. The Transcendent Society lessons are not for the stiff, or up-tight, who find it almost impossible to dance, lilt, wiggle, swing, belly-laugh, and let their hair down and come off it. As Dr. Watts says, possibly such people have an ecological value, like wasps and drones, but they can't possibly understand The Transcendent Society. Lord knows they must not be allowed to run the show.

I hope you will enjoy this lesson. Maybe I should say I hope you will find a lesson in this lesson. Many of the things in the future lessons will, one way or another, relate to it.

Aloha blessings,

Thane

Reprinted from THE JOURNAL OF IATROGENIC DISEASE, IV.3, 1969.

CHORDITIC INTOXICATION: AN UNRECOGNIZED NARCOTIC ADDICTION.

By Hudson Grudge, MD, PhD, DDT.[1]

Chorditis, as a form of narcotic addiction, was first identified by Edward Dalton, a research physicist at the University of California (Riverside), in 1962. (Dalton, 62.) Differing slightly from such forms of narcotic addiction as are produced by the ingestion or injection of such substances as opium, heroin, alcohol, caffeine, marijuana, or LSD-25, the chorditic narcosis is induced by artificial stimulation of the nervous system through sonic vibrations, often employing complex electronic devices. (Jacobs, 65.) However, these vibrations—just as effectively as ingested chemicals—induce a whole range of hallucinations and/or artificially produced transformations of consciousness and emotional affect, among which may be listed stimulations of extreme joy (euphoria), of romantic love (infatuation), of depression and sadness (melancholia), of pompous aggression and military prowess (megalomania), of extreme relaxation and inertia (ataraxy or catatonia), and, most serious of all, illusions of so-called "religious experience" for which this intoxicant is so widely used and which accounts for its specious social acceptability. (Davies, 32; West, 40; Zuckerkandl, 52.)

The disastrous social and psychological consequences of this addiction are only now beginning to be recognized, just as it was only recently recognized by physicians that the common habit of smoking tobacco produces lung-cancer and heart-disease, and as we have likewise identified the ancient and widely condoned practice of imbibing large dosages of

[1] Professor of Iatrogenic Disease, Arptheidt Institute for Medical Research, New York, N.Y.

wines, beers, cordials, and spirits as alcoholism. But we are now realizing that intoxicants and narcotics are not confined to chemical substances, as witness the use, mostly by young people, of prolonged exposure to stroboscopic lights for getting "high."

Chorditis (although we shall later try to formulate a more precise term for this affliction) involves an immense and entirely unproductive industry which has been rumored to be the third largest in the United States, surpassed only by the military and automotive, and followed closely by cosmetics and horseracing. Chorditic intoxication is almost wholly without survival-value: it introduces no nutrients into the system, and it is clearly addictive since, like chain-smokers, many chorditics have to be stimulated constantly while working and even eating. Furthermore the man-hours wasted in trance-like preoccupation with these meaningless and unproductive sonic vibrations are simply incalculable, whether by the victims who merely submit passively to the stimulant or by those who actively manufacture and "push" it. (Petrillo, et al., 46.)

As the victim of a heart-attack may sometimes be helped by the ingestion of a small amount of alcohol, chorditic agitation has also its own restricted uses, as in drawing attention to some socially significant communication, such as the nutritive value of a certain cereal compound or the orthodontic properties of a certain dentifrice. Very dangerous chemicals and stimulants are, of course, valuable therapeutic tools when employed, occasionally, by fully qualified and responsible administrators, as in the cases of sulfa-compounds, ACTH, and penicillin.

However, as we all realize, the danger is that, in the hands of unqualified persons, all such substances and/or processes may be abused. Thus it is only now becoming clear for how long the very real menace of chorditis has penetrated our

society at every level. It is therefore essential to delineate the symptomatology of this intoxication in some detail so as to recognize the potential addict at an early stage, since it is only at this period that therapy can be effective.

Most observers have noted the peculiar ataraxia, passivity, and lack of aggression characteristic of the behavior of persons gathered together for the smoking of opium or marijuana. (Solomon et al., 66.) Chorditics exhibit similar characteristics, both when alone and also when assembled—often in very large numbers. For long periods they remain silent and motionless while the stimulus is applied, and its narcotic effects are such that many addicts, especially older males, pass into complete torpor and go to sleep. After a certain interval, the addicts will (to revive themselves for further stimulation) slap the palms of their hands together in a rapid rhythm—the length of this process being dependent on the depth of intoxication induced. (Adams, 69; Windrop, 69.)

These symptoms of chorditis are characteristic of several types of chorditic stimulation, but just as differing chemical narcotics have somewhat differing effects, say, as between the opiates and the amphetamines, so, too, not all chorditic induction processes result in ataraxy. Some induce compulsive bodily movements, varying from the slow and fixated to the manic and convulsive. (Somers, 60.) The onset of these symptoms is often preceded by an involuntary tapping of feet on the floor, which is usually followed by addicts of opposite sexes grabbing hold of one another to make suggestive or plainly obscene motions before all those present, and it is not customary to confine participation in these convulsions to one's particular wife or husband. It should be noted, also, that the chorditic trance or seizure may be prolonged for many hours, ending only when the addict is completely exhausted. (Slump, 61.)

Many types of sonic stimulation induce vocal symptoms.

Individuals or groups find themselves constrained to scream, bellow, hoot, whimper, or croon in response to the slightest fluctuations of the stimulating vibrations, sometimes giving repetitious utterance to brief phrases from Bronze-Age literature, sometimes moaning or howling in foreign languages which they themselves do not understand, and sometimes joining collectively in an elaborate groaning and/or wailing which is supposed to be particularly effective for the induction of "religious" hallucinations. (Watts, 53, 64.)

The chorditic vibrations themselves are produced by a large variety of methods. These are the results of, among others, scraping tightly stretched, thin strips of cats' entrails with horsehair, of hitting or picking at various lengths of taut wire, of banging and thumping the skins of various animals stretched over barrels, of blowing through wooden tubes, and of making "Bronx cheers" through tubes of brass which are often insanely convoluted. Specially employed for the induction of "spiritual" delusive states is a vast arrangement of tubes of varying lengths (some at least 20′) through which air is mechanically propelled. As might be expected, the most serious victims of the chorditic narcosis today are young people under thirty, who connect these various devices with electronic amplification systems so as to increase the volume of the sonic stimulus to a point so extreme that many cases have been reported of permanent damage to the auditory nervous-system. (Doors, 69; Lennon et al., 64.)

What must be particularly emphasized and drawn to the attention of the general public, and especially to that of our various legislative, public health, social service, and educational agencies, are the following points:

(*a*) That the incalculable amount of time and energy, not to mention money, devoted to this addiction is simply lost. It produces no material wealth of abiding value, for unlike the products of such genuine arts as sculpture, painting, or

architecture, the sonic vibrations produced in the manner described above disappear almost as soon as they are made.

(*b*) That because the patterns of these vibrations have neither significance nor meaning, i.e., do not represent anything or convey any intelligible communication about the world, as do sensible forms of painting and sculpture, poetry and prose, they therefore involve the addict's mind in complex operations of total nonsense. We have not recognized that the chorditic, at least while under intoxication, is quite literally a blithering or babbling idiot. Of course, while intoxicated, the addict *thinks* he is having a significant experience, just as William James imagined that he understood the universe while briefly narcotized with nitrous oxide. But when asked to *say* what he had understood, he could talk only nonsense—something to the effect that "the only real differences are between differences of differences and differences of no difference." (James, 09.) In the same way, when alleged "critics" of chorditic sessions attempt to give some coherent report in the press of what actually happened, they babble nonsensically about the "coloration," "structurization," "warmth," "texture," and even "substance" of these vapid vibrations. (Newman, 38; Frankenstein, 62, 69.)

(*c*) That the chorditic intoxication, with all the waste of human energy and intelligence that it involves, is quite certainly addictive. So-called "critics" of the intoxicant frequently refer to its purveyors as "spellbinders" or "*enchanters*," for the type of vibration-systems produced so condition the neural reflexes of those involved that they return again and again for prolonged exposures to the seizure, for which they spend very considerable sums of money (to the serious deprivation of their dependent families) in much the same way that heroin-addicts will spend immoderate sums for a "fix." Chorditics will also spend astonishing sums for the installation, right in their own homes, of the most complex

electronic appliances for recorded repetition of these meaningless sonic impulses, thereby exposing their children to the addiction at their most impressionable years. (Jacobs, 65.)

As we know, there is street-language for every type of narcotic and its addict. Heroin is "snow" or "junk," and the addict is a "junkie." LSD-25 is "acid" and the addict is a "head" or "acid-head." Cannabis or marijuana is "tea," "pot," or "grass" and the addict is a "pot-head." Alcohol is "booze" or "lush" and the alcoholic is a "drunk," lusher," or "juicer." By now it will, of course, be obvious that street-language for the chorditic intoxicant is "music" and the addict a "musician" or "music-lover."

This now raises the question as to whether *chorditis* is the best scientific term for the particular narcosis under consideration, since what is popularly known as "music" produces its characteristic syndromes by other sonic formations than chords. One must consider also the toxic properties of the powerful ingredients popularly known as "rhythm" and "melody." East Indian "music," as might be expected, is perhaps the most insidious source of this narcosis, and in it chords play very little part, the rhythmic and melodic ingredients being those in highest dosage. In scientific description one must be particularly careful to avoid semantically "loaded" terms, and, since the words "rhythm" and "melody" have, owing to the widespread popularity of this intoxicant, an over-positive connotation, we should refer to them respectively as *vibrasin* and *tonodin*, and to the afflictions caused thereby as *vibrasitis* and *tonoditis*. This suggests, therefore, that the correct nomenclature for the particular form of narcosis would be *vibratonochorditis*, abbreviated as VTCh. And, since physicians have a way of giving their own names to afflictions which they have identified, as in Parkinson's Disease or Bell's Palsy, it might also be termed Dalton's Disease. (Dalton, 62.)

In conclusion, it must be pointed out that the seriousness of this narcosis arises from the extreme susceptibility of the nervous-system to powerful sonic stimuli, traditionally employed by witch-doctors, shamans, and other rabble-rousers for the induction of mass-psychoses. Likewise, all systems of priest-craft employ chants, hymns, and anthems to aggravate the "religious" delusions of their numerous dupes, knowing full well how easily reason and logic may be drugged and overthrown under conditions of vibratonochorditic intoxication. (Trotter, 31.)

SUMMARY

We have discussed chorditis or, better, vibratonochorditis as a serious form of narcotic addiction comparable to the narcoses induced by opium, heroin, cocaine, hashish, alcohol, etc., except that it is activated by sonic and vibratory as distinct from chemical means. The disastrous psychological and social consequences of this addiction are described, mainly in terms of wasted time, effort, and financial resources, through trance-like or manic absorption of consciousness in unproductive, meaningless, and ephemeral sonic vibrations —producing hallucinations of euphoria, infatuation, megalomania, ataraxy, and religious exaltation, often accompanied by vocal and convulsive reflexes, sometimes of an obscene character. Described are the various technical procedures for the production of these stimuli, as well as proper nomenclature for the intoxication under discussion.

The bibliographical references are not included since they are irrelevant to the purpose of this reproduction. . . . .

We are most grateful to Dr. Grudge and to the *Journal of Iatrogenic Disease* for permission to reproduce this article.

Leap Into Sanity

Lesson 4

By

Thane

A new book heralded as Mark's 'Secret' Gospel is arousing a tremendous controversy. It is called The Secret Gospel by Morton Smith, Professor of History at Columbia University, New York. The first announcement stated that it was "The Gospel that Jesus' followers suppressed has now come to light. The find ranks with the unearthing of the Dead Sea Scrolls." Dr. Smith claims that it is the first concrete evidence that Christianity originated as a mystery cult whose teachings were withheld from the mass of early believers. Jacob Newsner, Brown University, states, "The discovery itself ranks with Qumran and Mag Hammadi, Masada and the Cairo Geniza, but required more learning and sheer erudition than all of these together." The book is based upon a manuscript discovered by Dr. Smith in a Judean desert monastery in 1958. He believed it to be a copy of a letter attributed to Clement of Alexandria, a Greek theologian who died about A.D. 215. The great Origen was his pupil.

The letter refers to a "secret gospel" written by Mark. This gospel, says the letter, was to discuss the inner teachings of fledgling Christianity, and includes quotations allegedly from it. Presumably this gospel was distinct from the Gospel of Mark, written for the then largely illiterate masses, which appears in today's Bibles.

OPPOSING VIEWS

Dr. Smith accepted the letter as authentic and its statements virtually at face value, supporting his conclusions in his other books. Some theologians and other specialists disagree with his views, although they recognize the great importance of his discovery.

"There is going to be a very vivid and heated debate, that is certain!" promised German-born Dr. Hans Dieter Betz, Professor of New Testament at the School of Theology at Claremont (CA). Dr. Betz is one of the most respected New Testament scholars today.

"I've read Dr. Smith's Harper book, and discussed it with him when he was at Claremont in April," said Dr. Betz, "but my opinion will finally depend upon the scholarly book, which has all the evidence." This is another book by Dr. Smith published about 2 months ago by Harvard University Press, "Clement of Alexandria and a Secret Gospel of Mark." Dr. Betz, who was educated in Germany and England and has taught abroad, believed the fragment probably authentic, i.e., a fragment of a letter of Clement of Alexandria..."as such it is highly significant," he agreed. "As far as I can see, Smith's evidence for assigning the new fragments to Mark is rather weak," he added, however.

Dr. Betz believed that the "Gospel" pages given were not from Mark, the presumed author of the New Testament Gospel, but rather, from a 2nd Century apocryphal gospel.

There were, floating about in that day, various gospels or purported gospels, which the Christian Church has not deemed of equal authenticity, or at least status, with the four in the New Testament. "We have quite a number of such gospel fragments already, and they are all very similar," said Dr. Betz. "In the 2nd century the gospel tradition was still in flux, not fixed, so that such new gospels sprang up everywhere. Of course they were believed to be 'authentic' by many people," and Clement no doubt believed that to be the case in the "Secret Gospel" of Mark.

Dr. Smith found the manuscript in the great tower library of Mar Saba, a Greek Orthodox monastery, founded about 1,500 years ago, 12 miles southeast of Jerusalem. In a "wilderness," it is located in high caves which were excellent hiding places for threatened and valuable manuscripts.

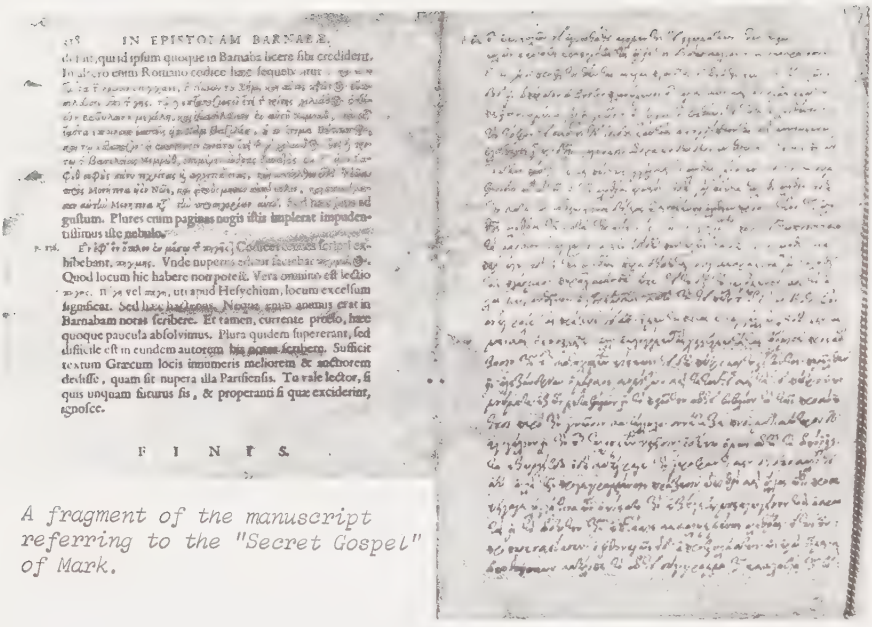
Clement's letter included two fragments of a "secret gospel," asserting it followed Mark X:34. The longer reads:

"And they came into Bethany, and a certain woman, whose brother had died, was there. And coming, she prostrated herself before Jesus and said to him, 'Son of David, have mercy on me.' But the Disciples rebuked her. And Jesus being angered, went off with her into the garden where the tomb was, and straightaway a great cry was heard from the tomb. And going near, Jesus rolled away the stone from the door of the tomb.

"And straightaway going in where the youth was, he stretched forth his hand and raised him, seizing his hand. But the youth, looking upon him, loved him and began to beseech him that he might be with him.

"On going out of the tomb they came into the house of the youth, for he was rich. And after six days, Jesus told him what to do and in the evening the youth came to him, wearing a linen cloth over (his) naked (body). And he remained with Him that night, for Jesus taught him the mystery of the Kingdom of God. And thence, arising, he returned to the other side of Jordan."

(The above has two arcane significances. Those enlightened in one or the other or both of the "ways" will see the 'secret' immediately. One has particular significance for 'initiates' from very ancient days--centuries before Dr. Smith's controversial manuscript. I learned of it in a Sufi school in upper Egypt and two other very ancient schools in India.)



IN EPISTOLAM BARNABÆ.

dam, quin ipsum quoque in Barnabæ locum sibi credident. Invalescente enim Romano codice hæc sequens [illegible]

[illegible] ἐπὶ τὸν Ἰορδάνην [illegible] Μοσσηνα ἐν τῇ [illegible] ἐκεῖ [illegible] ἐπὶ τὸ αὐτὸ Μυστήριον [illegible] gustum. Plures enim paginas nugis istis implerat impudentissimus ille nebulo.

p. 118. Ἐν δὲ τῷ κατὰ τὸ μέσον τοῦ κηρίου] Codices omnes scripti exhibebant, κηρυκος. Vnde nuperus editor faciebat κηρυκος. Quod locum hic habere non potest. Vera omnino est lectio κηρου, πῆρα vel κηρα, ut apud Hesychium, locum excelsum significat. Sed hæc hactenus. Nostræ quid animus erat in Barnabam notas scribere. Et tamen, currente prælo, hæc quoque paucula absolvimus. Plura quidem supererant, sed difficile est in eundem autorem his notas scribere. Sufficit textum Græcum locis innumeris meliorem & auctiorem dedisse, quam sit nupera illa Parisiensis. Tu vale lector, si quis unquam futurus es, & properanti si quæ exciderint, ignosce.

FINIS.

A fragment of the manuscript referring to the "Secret Gospel" of Mark.

Dr. Smith believes this passage is another version of the raising of Lazarus, told only in John's gospel in the New Testament. Jesus' teaching of "The Mystery of the Kingdom of God" was a secret ceremony, Dr. Smith believes, by which the initiate was "possessed by Jesus' spirit and so united with Jesus." The professor believes that these ceremonies might have included repetitive hypnotic prayers and hymns, interference with breathing, and other manipulative practices.

Clement, in his letter, said that the secret and expanded version of Mark's gospel was intended for use in an inner circle of the Christian community. It purportedly was written after Mark went from Rome to Alexandria where it was "most carefully guarded, being read only to those who were being initiated into the great mysteries."

If the letter is genuine, it is the oldest evidence firmly supporting the tradition that Mark settled in Alexandria after the martyrdom of Peter, his teacher. The gospel of Mark is widely believed to represent Peter's version of the life and ministry of Jesus. Mark's surviving gospel is the least "spiritual" of any

of the four New Testament Gospels, being more concerned with the activities and deeds of Jesus than with his inner purposes. If a second, secret gospel of Mark was written, it might supplement the first. Dr. Smith's belief that the "Secret Gospel" was written by Mark rests in part upon literary analysis that he is convinced reveals unmistakable resemblances of style.

On the other hand, Dan L. Thrapp, Los Angeles Times Religious Editor, reports that Rev. Pierson Parker, a General Theological Seminary expert on Mark's Gospel, told the Washington Post that he, too, had analyzed the fragment and had come to a different conclusion. It seemed to him, he said, that the author was familiar with all four of the gospels contained in the Bible. This would probably have been impossible for Mark, because he was author of the initial one. This might suggest that the "gospel" was written by someone later, though earlier than Clement. Yet Dr. Parker states he believes the new Clement letter offers "real contributions to gospel study."

Most of the foregoing is, of course, of great interest, even though controversial, to most theologians and scholars of the Bible. To an initiate of the ancient mystery schools the controversy is practically irrelevant. As I have stated earlier, the italicized paragraphs above, especially the second one, seem to be a very frank statement of one of the most ancient initiatory rites in various mystery schools.

It is just possible that Dr. Smith, in his popular book, knows more than he is telling. He suggests that Jesus may have been a "magician" rather than a Hebrew Rabbi. Baptism and communion, as practiced by Christians and the miracles of Jesus, he believes, closely parallels the ceremonies of magicians and shamans. The following paragraphs have profound significance for those who have been initiated or for those who may be able to read between the lines.

Commands such as "eat my body," and "drink my blood," given by Jesus at the Last Supper Dr. Smith believes to be similar to rites described in magical papyri of that day for uniting two people in love.

"What really proved Jesus practiced magic is the essential content of the major stories in the gospels," the historian has written. "In Canonical Mark: Jesus appears as one possessed by a great spirit and thereby made the son of a god; so do magicians in the magical papyri. Other stories say He was fathered by a god; the same is said of other magicians. Like them He was driven by the spirit into the wilderness and there met and repulsed evil spirits; this is typical pattern of shamanic initiation.

"Most of the various stories told of Him are told of other magicians, and directions for their performances are given in the magical papyri. These are claims and stories and rites of a magician, not of a rabbi or a Messiah."

Dr. Betz disagrees with Dr. Smith's Jesus-as-magician orientation. "As a miracle-worker, Jesus used magic practices as everyday miracle-workers then and now do," he concedes. But he adds, "One should distinguish this from the concept of a 'magician' or sorcerer who sees his entire profession and purpose of practice in performing magical rites. This is not true of Jesus, as far as I can see."

(There seems to be a different sense of perception on the part of Dr. Smith and Dr. Betz. In fact, it appears that Dr. Betz is sadly lacking in understanding of the practices of a magician or sorcerer. Their entire profession and purpose of practice is *not* in performing magical rites alone.)

Dr. Betz adds that he does not share Dr. Smith's taking the "mystical rites," and reading them back into the New Testament. This he believed could be done with 2nd Century fragments only dubiously. "However," he adds, "the hypothesis is interesting and important because ordinarily Jesus' magic practices and the implication of magic in certain rituals are explained away by apologetics."

This has been one of the curses of the early Christian fathers, it appears. Apologetics is the practice, sometimes carried to extremes, of making Christian tenets seem reasonable to secular minds and beliefs.

Yet Dr. Smith is convinced that, however improbable, his theories about the "secret gospel" and its meanings are sound.

"All this...is merely plausible, and plausibility is not proof," he writes. "Things probably happened thus, although they may have happened otherwise... The truth is that improbable things sometimes happen.

"Therefore truth is necessarily stranger than history."

✡ ✡ ✡ ✡ ✡

The following, excerpted from an article by Dan L. Thrapp, does not have the arcane significance of the first portion of this lesson. In fact, its reasonableness, which is somewhat unique, is much more a commentary than revealing. Students of The Crown Mysteries, however, will find helpful "bits and pieces" in it.

Most people think of Adam and Eve -- if they ever do -- as pretty much like themselves, but who says so? The Bible gives no description of them.

"Why couldn't Adam have been a Neanderthal Man and lived 50,000 years ago?" wonders Prof. William J. Kornfield, an anthropologist and an Evangelical Christian, too. He sees no reason why Adam has to be a clean-cut college kid with a Madison Ave. look and Brooks Bros. tastes.

Kornfield reviews the evidences of early man and their implications in a professional manner in an article, "The Early-Date Genesis Man" in the June 8, 1973, issue of "Christianity Today." Last September the publication carried an article by Robert Brow, insisting upon the creation of man about 3,000 or 4,000 years before the coming of Christ.

On the basis of his knowledge, Kornfield scoffed at such thinking, based upon the kind of analysis that led Bishop James Ussher of Dublin in the early 17th Century to conclude that the earth was created in 4004 B.C. Genesis has too many gaps in its records to make any such analysis valid, Kornfield believes. He has been part of the Andes Evangelical Mission since 1952, has taught at two Peruvian Universities and is visiting professor of anthropology now at Wheaton (Ill.) College.

"The question of man's origin, which is closely related to the age of man on this planet, is not only pertinent, but of fundamental importance to the kind of impact Christianity is making on the non-Christian world," he says. "It seems that the best approach to this subject is to assume a humble and respectful attitude toward the findings of science and the facts of Scripture." There can be, he believes, "no real discrepancy between the two."

Kornfield says that "as a student of pre-history" he has lived in the Andean region for many years and "I have had opportunity to do archaeological field work on a number of early man sites which date man earlier than 10,000 years ago."

He says he knows of about 300 Andes sites "that antedate Abraham by several thousand years, and a consistent series of carbon-14 datings show that "man is old even in the New World." Such early artifacts as the famed Folsom spearpoints suggest that early man was every bit as intelligent as modern man, if perhaps not so learned. Man was probably living in the Andes region as early as 20,000 years ago, while in the Old World, Neanderthal remains generally are dated from 40,000 to 70,000 years ago. Neanderthal's "morphological variations are found among modern men today," Kornfield says, and scientists have found no evidence to suggest that Neanderthal man was less intelligent than today's man. With a larger brain, he may have been more intelligent.

While once considered specifically different than today's man, Neanderthal today, on the best scientific evidence, is considered Homo Sapiens, our own species. Cro-Magnon Man, who succeeded Neanderthal about 35,000 years ago, was of a "completely modern nature."

Kornfield cites many scientific authorities who support his contention that these early beings not only physically resembled modern man but cultural affinities also existed, there being nothing to differentiate them in any significant way from Los Angeles except dress and speech.

There is evidence, too, that man is older still, he points out. "In view of how much has often been read into Scripture that is not really there," he writes, "it is significant to know not only what Genesis tells us about man's origins, but also what it leaves unsaid. The unsaid includes any description of Adam, his color, his race."

Nowhere do the Scriptures indicate how much time elapsed in Genesis, 1 -11, he observes. Dr. Samuel Schultz of Wheaton College points out, in this connection, that "regardless of what date man may approximate for the beginning of the human race, it is still within the scope of the Scriptural account."

Before the time of Abraham "there is no possible way to date the history of what we find in Scripture." Nor is it possible to add the numbers given in the biblical genealogies, since the numbers vary in early text "so that we cannot be sure just what the original manuscripts stated in this regard."

If someone doesn't like the idea of a Neanderthal progenitor, Kornfield adds, "What about Cro-Magnon Man, who lived at least 30,000 years ago and whose every indication is 100% modern?" Kornfield states there is no support in Scripture for a so-called "Pre-Adamic" race, as several evangelical theologians have postulated, as a way of meeting scientific evidences of early races of man.

Kornfield does not believe that God would create a man-like creature and deny him creation in "His image ... It is," he writes, "increasingly difficult to understand how present-day evangelicals can still hold onto an Ussher type of chronology for the creation of man. It appears that the major problem of the time of man's origin lies more in the area of interpretation than in a reconciliation of facts for or against a specific theory."

What distinguishes man from primates is his brain size, his tool-making ability, his complex language ("There is no such thing as a 'primitive' language anywhere on earth") and the fact that "only man has culture ... It would seem that God made Adam separate from

the primate world with all his physical, mental, moral and spiritual characteristics present at the same time." Kornfield writes, "Man is unique in the animal world, and his uniqueness is best reflected in the fact that he alone was made in the image of God. I see that the same kind of uniqueness in Neanderthal Man, Cro-Magnon Man, and the many examples of early man in the New World. This, in my opinion, places Genesis man early, and not late, in time."

☆☆☆

Of course, I've always felt that the real trouble in the Garden of Eden broke out when Eve shouted one day, "What do you mean -- the children don't look like you?"

☆☆☆☆☆☆☆☆

Congruent with the publishing of The Secret Gospel, another book by Morton Smith, "Clement of Alexandria and A Secret Gospel of Mark," was published by Harvard University Press. It is 454 pages as compared to the 148 pages of The Secret Gospel and it is $30.00 as compared to the $5.95 Harper and Rowe publication. The New York Times questions both books with

AN EARLY CHRISTIAN COVER-UP?

I feel that another viewpoint than those set forth in pages 1 through 10 makes important reading. Pierson Parker writes --

"Clement of Alexandria lived 18 centuries ago. (Do not confuse him with Clement, Paul's friend, or with Clement, Bishop of Rome. They lived 100 years earlier.) Clement of Alexandria, in Egypt, had once been a pagan philosopher. He was converted to Christianity in middle age. He had a keen moral sense, and taught that sound ethics are rooted in sound philosophy. He, like others before him, was troubled by some fringe groups in the church, who claimed to be exempt from normal morality. One of the most blatant of such groups had been started by a certain Carpocrates, evidently a

near contemporary of Clement. Carpocrates seems to have equated Christian freedom with license and with sexual religious rites.

"In 1958, Morton Smith, Professor of Ancient History at Columbia University, was cataloguing a library at the Monastery of Marsaba, just south of Jerusalem. In the end papers of an old printed book (a volume of letters of Ignatius of Antioch) Smith found what purports to be a copy of a letter from Clement of Alexandria. The letter was previously unknown. It accuses Carpocrates' group of adding false passages to the Gospel of Mark, so as to make Mark support their perversions. But the letter goes on to say, Mark did in fact come to Alexandria and there did make some changes in the Gospel the public had known.

"The letter quotes two passages which, it says, Mark inserted into his earlier book. One is a brief note that, at Jericho, Jesus refused to receive some women. A much longer insertion tells how a wealthy youth got buried in a garden tomb. Jesus, urged by the youth's sister, went to the tomb. The youth yelled. Jesus rolled the covering stone away, went in and raised the lad by the hand. The lad asked to stay with Jesus, so they went and 'abode' at the lad's house. After six days the lad came, clad only in a white robe, and spent the night with Jesus, who proceeded to teach him 'the mystery of the Kingdom of God.' This longer form of Mark's Gospel, the letter adds, is kept secret from the public but is read in the church at Alexandria.

"With this as a starter, and drawing on his vast knowledge of ancient magic and lively contacts with modern scholarship, Smith comes up with a set of conclusions that are to say the least, interesting. The Clement letter he believes to be genuine. But, he says, Mark did not *add* those passages; they were in Mark's original book. *They got cut out* only when it became necessary to hush up some primitive Christian doings.

"Now the letter locates its longer story, about the youth, in a section of Mark that was, probably, read at baptisms in Clement's church. So, Smith decides, Jesus himself baptized. He did it always at

night and accompanied it with erotic union with himself. That was what Jesus was up to, when he got arrested at Gethsemane. (The men Jesus had detailed to keep a lookout fell asleep.) Such initiation, hypnotic but including union with Jesus, enables the devotee to perform magic and have mystical ascents to heaven, just like his Master. And that, of course, is why early Christians got persecuted. Their magic was illegal, their libertine behavior an offense. In time all record of their rites was erased.

"Smith's 'The Secret Gospel' seems intended for popular reading. It is extremely well written, and is full of reminiscences of Marsaba and other spots. 'Clement of Alexandria and a Secret Gospel of Mark' is a longer, more close-knit, technical report. In both, and especially in the latter, Smith makes, if not a conclusive case, certainly a strong one for the genuineness of the Clement letter. (The copy, which Smith found, is in 18th Century handwriting; but that of course tells us nothing about the date of the original letter.)

"It is when he gets past that, that Smith's argument and his methods get more questionable with almost every page. Take the alleged Gospel passages. Smith carefully compares these with the New Testament Gospels, but apparently has not kept tab on his results. I have. He finds the new material closest to Matthew 17 times, Mark 26 times, Luke 9, John 9 while 19 cases are about evenly balanced between two or more Gospels, and three are unlike any of them. One would think that almost any writer, steeped in the Gospels and wanting to imitate one of them, could do that well, but Smith will have none of that.

"Similar to Matthew? Then Matthew must have known and used this 'longer text' of Mark's. Resembles Luke? Then either Clement forgot what the 'Secret Gospel' said, or else some copyist changed it. There are, however, other differences between Mark and this 'Secret Gospel,' which Smith does not examine.

"In Mark (and Matthew too) nobody but blind men ever address Jesus as *huie David* (son of David, vocative). Nobody in Mark ever 'abides' with anybody else.

Nobody ever rolls away a stone or any other object. Mark never mentions a garden. Never makes 'loud voice' the subject of a sentence.

"Alexandria was a breeding ground for late and spurious Gospel tracts. The present passages, too, read not like Mark's work but like a late and not wholly successful imitation. If Clement accepted them, that is not surprising. He was notoriously gullible about fake documents and fake traditions. Smith himself gives many examples of Clement's credulity, though he does not relate them to the present letter.

"In both Smith's volumes, facile explanations abound. If Jesus said, 'I spoke openly for all the world to hear; I taught where all the Jews meet together' (John 18:20) He was, we are told, just trying to save his own skin. When John 4:2 says that Jesus left all the baptizing to the Disciples, that must be a mistranslation from an Aramaic source. (The supposed source has, of course, long since disappeared.) The Gospels have not one example of Jesus baptizing anybody, not one nocturnal initiation, not one instance of erotic behavior; and Mark has nothing about Christian baptism, and never uses the word 'secret.'

"All that that means, says Smith, is that the Gospel authors suppressed information about Jesus' secret rites. Presumably the same was true, though Smith does not say so, of words like, 'He spoke openly,' 'What I say to you I say to *all*,' 'These things were not done in a corner' (Mark 8:20; 13:37; Acts 26:26). Smith acknowledges but does not quite explain why, later, the Apostles kept baptism but discontinued Jesus' way of doing it. Perhaps, with so many thousands coming into the church it would've been a bit awkward.

"All this misbehavior, on Jesus' part, is inferred from a single incident in Mark where a young man, about to be set upon by a mob, runs away, leaving his garment behind him (Mark 14:51). But, we are further told, bystanders knew that Jesus' love for Lazarus too was homosexual (Smith's words). That the New Testament does not say that, that Jesus also loved Martha and Mary and the Father, that he commanded, 'Love your enemies'

-- are these just more cover-ups? Smith does not say.

"Yet if Professor Smith's conclusions seem wild (to some of us), he has nonetheless contributed richly to technical scholarship. For one thing, he has unmasked materials about the Carpocratians with a thoroughness that cannot, I think, be matched elsewhere. Then he makes a fascinating comparison of sequences in the Gospels of Mark and John; and certainly their links are closer when Clement's pieces are inserted.

"I wish Smith had paid more attention to the fact that, whereas John's Lazarus undergoes a miracle, Clement's lad does not. He is alive and noisy before Jesus gets there; and Jesus risks no defilement from touching a corpse -- as he does in Mark's story of Jairus' daughter and Luke's of the dead youth at Nain. In his shorter book Smith himself recalls a suggestion by Cyril Richardson of Union Theological Seminary that Clement's story got inserted because Alexandria had many rich Christians, who balked at some of Jesus' words against wealth. The leap, from Clement's tales to Smith's discourse on magic, is a long one.

"Finally, Smith's knowledge of ancient magic is prodigious, and will provide a mine of information for students. But, dear reader, do not be alarmed at the parallels which here are found, between ancient magic and ancient Christianity. For one thing, some of the alleged parallels are far-fetched. Far more important, resemblances to Christianity are always turning up, in China, India, Egypt, Palestine, or almost anywhere. That is natural, for human intuitions and needs are much the same the world round. If Christianity never claimed to be a 'ritual,' it claimed, rightly or wrongly, to be *true*, to give reality to what had been only poetry or myth or longing. So, Christianity says, Jesus really did touch the life around him with a spark of the divine."

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Every age, it seems, tries to fit Jesus to its own enthusiasms. In the 1920's many called him a social reformer. In the 1960's some of the foremost historians decided he was a violent revolutionary. Is it sheer accident that, at "just this point in time," we should

hear that Jesus and his friends turned away from the law, to tinker with sex and to engage in magic (Neptune transitting Scorpio)? But enthusiasms change, and will change again. Jesus no more fits Smith's new frame than he fit those others, which had their day and ceased to be. Jesus was more than these.

In the foregoing, I have sampled the opinions of three noted theologians as well as offering remarks of my own. I'm sure that this is the beginning of a controversy that will go on for many years.

As far as these lessons are concerned, the essential point is that the Clement Letter refers to a Secret Gospel that was very ancient before the time of Jesus' advent. I doubt if anyone can conclude one way or another that Jesus practiced this ancient "baptism" or "initiation." As far as I am concerned, Dr. Smith has as much right to his conclusions as the other theologians. Probably more because the others are making a defense of their concept of Christian Theology.

It is doubtful whether Dr. Parker can verify what passages were cut out and when they were cut out. It is a well-known fact to objective observers that the original manuscripts of the New Testament have been cut, edited and added to for several hundred years. In fact, there are manuscripts in the British Museum that are as authentic, if not moreso, than many used in the New Testament. Some are extremely pertinent to understanding the "secret rite" referred to in the Clement Letter. I will go into these at a more apropos time in this series. Dr. Smith seems to have a good understanding of the rite and only when it is understood as erotic union it becomes a "perversion" as indicated by Dr. Parker.

It is extremely doubtful that the "magic and.... mystical ascents to heaven" were the reasons the early Christians were persecuted. By the Romans, that is. It boggles my mind that "libertine behavior" could have been offensive to the Roman occupation. It could be that they were offensive to the old Hebrew priest system. But to the Romans, I think not. Fellini movies, which have been exhaustively researched before filming, es-

pecially the Satyricon, clearly indicate that just prior to and in the beginning of the persecution of the Christians, the Romans couldn't have cared less about "libertine" behavior.

It has never been established that Jesus studied in the Ancient Mystery Schools that abounded during his youth but there are innumerable indications that he did in India, Egypt, Greece and possibly other places. In fact, there is a Japanese legend that has a great deal to support it that indicates Jesus traveled far and wide before the beginning of his ministry around the age of 30 years.

From the standpoint of the Ancient Mystery Schools, Jesus nor anyone else could have been accused of "misbehavior" in practicing the "secret rite" and homosexuality would not enter into it at all.

I realize, of course, that the rite probably includes what could be nothing but a homosexual act to the uninitiated but it is clearly indicated by other authorities that participants were just as capable of heterosexual acts. However, on the plane of initiation, the real transmission involved in the rite is neither homosexual nor heterosexual. It's something quite different and it just isn't worth trying to explain it to anyone whose perception does not include the higher levels of Beingness.

It is extremely important to keep in mind that this revealing document has come to light at this time, almost on the cusp of Neptune's transit from Scorpio into Sagittarius. It is appropriately congruent with the Gay Liberation and Women's Liberation movements when all manner of things that relate to the prison of gender are coming out of hiding, the closets, the religious orders and being generally understood by the masses. It also appears that the revelation may be a bit tardy as far as behavior on the part of the forerunners of the Aquarian Age.

Whether the New York Times' question of "an early Christian cover-up?" is pertinent or not, there is every evidence that there has been a cover-up for thousands of years because the arcane secrets were

not to be revealed to the masses. The answer to any such question is simple: All manner of cover-ups are being exposed around the world. The current Watergate debacle is clear evidence of the fact that what was once covered shall no longer be covered and that privacy as man has once known it, whether in somatic or spiritual areas, is a thing of the past. It all relates to the Age of Aquarius and certainly as I have already stated, Jesus, as a holistic man, was certainly more than all of the parts various authorities and critics afford him.

☆☆☆☆☆☆☆☆☆

"OUT OF THE CLOISTERS, INTO THE STREETS!"

---Bruce King

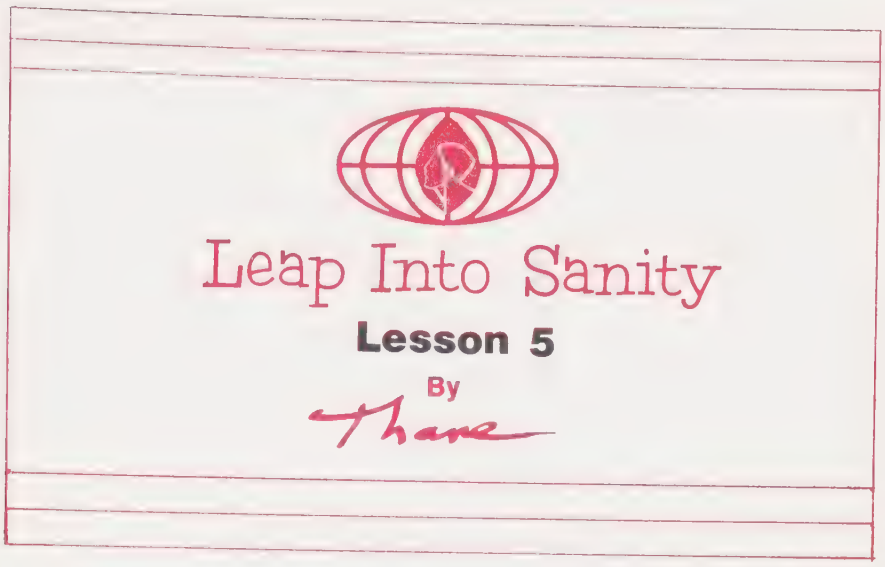
☆☆☆

As stated, this is a supplementary lesson and many references will be made to it in 50 or 60 lessons ahead in this series. In the meantime, this lesson will have "pearls of knowledge" for Prosperos students who have received The Crown Mysteries instruction.

Thane

Palm Springs, California
July 26, 1973

Printed in U.S.A.



With these lessons The Prosperos instruction is taking a somewhat new direction. An explanation of the material in this series seems necessary.

Because Future Shock embodies violence, radical change and a drift into absurdity, all of which had to come together with the advent of Aquarius, The Prosperos teaching becomes more significant by the hour. It is urgently needed. I hope to convey this instruction so you can comfortably transmit it to others.

A year ago I felt that the original concept of Leap Into Sanity was not sufficient. Accordingly I put together, for class use, material I had had for quite some time, some fresh material that I got elsewhere, and my own fresh viewpoint. I called the series "The Transcendental Society" and presented it in a series of Sunday talks in Los Angeles. The idea at that time was to get the material condensed and polished.

We concur with Rene Dubois in his book "Reasoning Awake" and see a disastrous finale to the popular assumption that science and technology alone can correct any evils that science and technology have created. Our argument: As individuals we must be willing to re-evaluate our personal vantage lest we ultimately destroy our cultural achievements as well as our natural environment.

In another area, The Prosperos bears a resemblance to some of the mores of the younger generation: the search for awareness, consciousness and the ecstasy of self-revelation is one. The Prosperos preceded the younger generation in this search by many years. But we radically differ from Tim Leary, the high priest of the "tune in, turn on and drop out" generation.

After Dr. Leary's recent escape from the minimum security prison near San Luis Obispo, the Los Angeles Free Press printed a manifesto written by him. It would be nauseous to report all of it here but a few lines will clearly indicate that he has departed from common sense into frightening absurdness.

"8) Resist spiritually; stay high...praise God...love life...blow the mechanical mind with Holy Acid...dose them...dose them...dose them...

"9) Resist physically; robot agents who threaten life must be disarmed, disabled, disconnected by force...Arm yourselves and shoot to live...Life is never violent. To shoot a Genocidal robot policeman in the defense of life is a sacred act."

That's the "logic" of acid, I presume.

The Prosperos Aim

From the beginning The Prosperos curriculum and instruction has been for youth. Not necessarily youth in the chronological sense but for those who are young in mind and spirit. A portion of the charter reads:

"...the fostering and encouragement of a higher degree of spiritual enlightenment and understanding, the basis of true Spiritual Democracy as interpreted in terms of the self-evident Truth that Being is the equality of man;

"the cultivation of friendship and fellowship among its members;

"to build them up to a high plane, mentally, morally and spiritually, to foster, guard and protect them that they may grow and develop into upright cosmopolite citizens;

"to provide healthful recreation that they may develop perfect, healthy bodies;

"to educate them in a better class of art and literature that their minds may only absorb that which is of the best, and to encourage them to study the latest scientific matters;

"to give them a moral and spiritual background in keeping with the Atomic Age so that they will be able to meet the world's problems with poise and intelligence and create a solution of affairs with peace, equity and justice;

"to so encourage and train them that they will exercise the spirit of liberty and tolerance toward all whom they may contact;

"to instill in them a reverence of knowledge of the Spiritual Reality and resource of Democracy as envisioned by our forefathers and thus be prepared to oppose and be immune to any propaganda or agitation, either from within or without, which has as its object the destruction of Democracy as a way of life."

Non-Violent Man

Finally, The Prospero idea is to develop a non-violent man.

A non-violent man of great strength and courage is the only solution for the problems of today and the foreseeable future.

Is such a goal capable of accomplishment?

The Prospero answer is a vehement positive one.

In the lessons that follow in the Leap Into Sanity: Cosmic Intention Therapy, Advance Seminar, Translation and Releasing the Hidden Splendour, this "Utopian" concept will be set forth practically. Those that have the vision to see and understand will, as a matter of reflex, become members of the Aquarian Space Patrol and fill their roles of pouring the contents of the Aquarian Man's urn into the minds of those with lesser vision.

October 6, 1970
Haliewa, Hawaii

* * *

The following, as related by Thane to personal student Tom Charleswirth (1), clarifies the meaning of "Master Teacher" as integral to the 4th Way process and essential to a "true" religion.

* * *

This is to be one of those, "Yes, Virginia, there is a Santa Claus" things. Only it is, "Yes, Virginia, there is/was a Jesus Christ."

The Prosperos are always being questioned as to their stand about Jesus Christ. Do you believe in Jesus Christ? Was there ever a Jesus Christ? Does Jesus Christ have anything to do with today? Any answer we give results in you're damned if you do and damned if you don't. It's practically a matter of drawing up sides, retreating to a barricade and letting go, or ducking to avoid epithets of one kind or another shot at you with great vehemence.

While our position has been stated often enough, it appears that it needs to be restated with almost every prospective student that comes along and that ends up with 'you win a few, you lose a few'.

Two recent encounters should explain the predicament. A devoted student-friend recently brought an interested young man to the Inner Space Center one Sunday afternoon to hear me speak. Because the young man had recently been utterly distraught and was fighting for his sanity, I mistakenly agreed to meeting the student and his friend for a brief confab later. My heart went out to the stranger immediately when I learned his identity. He had been a very close friend of a fairly famous young man that was murdered with several others in one of the most bizarre and bloody slaughters in California history a few years ago. It was only by chance that he was not a member of the several that were butchered. Besides his great grief, his question was 'how had fate dealt him out of that gruesome scene'. As a result he had almost lost his sanity and much more than a year passed before he felt he could cope with anything. The big question that still remained in his mind was how could God let anything like this happen, such as the unborn soul that never got a chance to live because one of the women murdered was pregnant? Why had the Angel of Death passed him by when he should, apparently, have been present when the grisly work was done?

After a long period of tragic mental and emotional instability he had finally connected up with a radio/orator/preacher representing one of the largest fundamentalist groups in the United States and, blessedly, was coming around to his sense of equilibrium again. Being of Jewish extraction it had been a challenge for him to accept the Christian fundamentalist belief, yet he had, and like so many others, practically memorized word for word several of the chapters of the Old Testament as interpreted in fundamentalist Christianity. At one point in my afternoon talk he had interrupted and asked me "Do you believe in Jesus Christ?" Passing over the interruption as deftly as I could, for the question had startled many of our students and broken their train of thought, I answered briefly, saying

our answer to your question is "yes and no". It depends entirely upon what you mean by Jesus and what you mean by Christ. Needless to say, my lengthier reply which is the burden of this article, could not be heard or understood.

More recently, a young woman attending one of our tape classes in Translation wrote that she objected to my reference to Jesus Christ as the Master Teacher. She said she was astonished to find anyone of lucidity functioning in such a "primitive idea".

This monograph is an attempt to explain something to both of these young people and to firmly establish The Prosperos viewpoint.

Frequently, when I am pressed to answer these same questions, I remark that it doesn't make a great deal of difference whether Jesus Christ ever existed as a person or not, that the body of knowledge designated as Jesus Christ is something that has to be dealt with. Millions of people have accepted Jesus Christ, one way or another, for over two thousand years and this fact cannot be blithely tossed aside any more than two thousand years of history can be ignored.

I frequently admit that there are many 'authorities' that claim that such a person never existed. That, in fact, (they say) there is no historic record of such. Remember, I said that I *quote* such authorities.

I often report the occult legend that the years of Jesus' life from 12 to the beginning of his brief ministry around the age of 30 was spent in study in Mystery Schools of Egypt. This relates to claims that his mother Mary, and her 'consort' Joseph were students in Mystery Schools and that the dangers for their prophesied child could be reduced to a minimum by spending the time in Egypt.

I often call attention to other legends,

including Baird T. Spaulding's statements in *The Life and Teachings of the Masters of the Far East* that claim Jesus visited India and some of the schools in the Himalayas during that period of time. Just the other day an informed searcher, certainly a scholastic gentleman, who had just returned from new archaeological discoveries in Europe the past summer told me that he had come to the conclusion that Jesus had a wealthy tin-maker uncle that had sent him to Europe to study, that he had even visited Stonehenge in England before his public ministry.

During the past two or three years some of the theological world was startled to 'learn' that Jesus studied in Japan and after his brother took his place on the cross of Golgotha Hill, Jesus returned to Japan, married and had many children. There are mounds to be visited in Japan that are claimed to be the burial place of this Jesus.

There is another persistent legend that says when the disciples and early church founders were deciding to build the Christian ethic, there were 32 small-time rabbis whose names were put into a hat. The one that was drawn was to be their central figure and his name was Joshua Ben Pandira, subsequently designated Jesus Christ. I could go on and on but to me, it would be to no purpose.

First, let's see what historical facts exist.

As I have indicated, there have been thinkers who have denied that Jesus ever existed and have regarded him as a mythical figure. This view is no longer held by responsible scholars. But there is much conflict of opinion about what can reasonably be accepted as historical fact about both the person and the myth of Jesus. The Roman historian Tacitus told his readers about Jesus. It's to be found in Annales of Tacitus which shows what an educated Roman knew and thought

about Christianity some eighty years after its birth.

The most certain fact that we know about Jesus is that he was crucified by the Romans for sedition against their government in Judea. The Roman Governor who ordered his execution was Pontius Pilate, who held the office of Governor of Judea from A.D. 26 to 36. We can be certain of this one fact because the Roman execution of Jesus is recorded not only by the Roman historian Tacitus, but also by the authors of the four Gospels, who might have wished to suppress such damaging evidence. That Jesus had been crucified for sedition was indeed an embarrassing fact. For Christians it meant that their master had been regarded as a rebel against Rome, and they were likely to be incriminated as well.

Tacitus wrote that Nero had been suspected of burning Rome in A.D. 64. To free himself from suspicion, the infamous Emperor "fastened the guilt and inflicted the most exquisite tortures on a class hated for their vices, whom the people called Christians." (See LIS Lesson 4.) "Christus, from whom the name derived, suffered the extreme penalty during the reign of Tiberius on the order of the procurator Pontius Pilate. The pernicious superstition, suppressed for the moment, broke out again, not only in Judea, the source of the evil, but in Rome itself...accordingly, acknowledged members of the sect were first arrested; then, upon their evidence, an immense multitude was convicted, not so much for the crime of firing the city, as of hatred for mankind."

This significant passage from the Annales indicates that Tacitus thought early Christianity was a dangerous, subversive movement, whose founder had been executed for sedition by the Roman Governor of Judea; but that had only temporarily checked the movement, and it had spread from Judea to the underworld of Rome. Nero had found that the Christians

were convenient scapegoats for the fire when people already belived that Christians hated mankind.

There is nothing accurate in this damning estimate of primitive Christianity. It is simply an important historical evidence and it is the earliest non-Christian source; all other information comes from Christian writings that were inspired by theological, and not historical interest.

This fact constitutes a fundamental problem for the historian of Christian origins, for it is his task to understand how Christianity began as an historical movement. The Christian Gospels purport to give factual accounts of the life of Jesus; but these writings are based on the assumption that Jesus was not just a man, but that he was the Son of God, sent by God into this world to save mankind. This assumption involves some very complex theology; it had nothing to do with historical fact.

Furthermore, the writers of the Gospels, apparently, quote Jesus word for word. None were written until several years later and it is obvious that there were no tape recorders or other electronic bugging devices at that time, to say nothing of shorthand experts. So how can they be considered accurate quotations straight from the horse's mouth? More likely they were memories from the disciples' other ends.

Nevertheless, these theological ideas are of historical importance, because they formed the basis of Christianity -- and the birth of Christianity is certainly one of the most important milestones of history. The historian, therefore, must explain how such ideas originated, and trace how they developed into the religion we know as Christianity. The historian must also explain who Jesus was, and what he taught and did as an historical person.

No doubt, the early Christians would probably have preferred to keep quiet about the execution of Jesus, but the fact was too well-known to conceal. Instead, they attempted to show that Jesus was really innocent of sedition. A large part of each of the four Gospels is devoted to the trial and crucifixion of Jesus. The Gospel of Mark, earliest of the four, sets the theme for the others by endeavoring to show that the death of Jesus had been plotted by Jewish leaders who hated him.

It is certain that the Sanhedrin, lacking the authority to execute Jesus, handed him over to Pilate, charging him with sedition against Rome. Pilate was not convinced by the charges and sought to release Jesus. His efforts, however, were frustrated by the Jewish leaders, who stirred up the mob to demand the crucifixion of Jesus. Pilate, forced to accede, at last, ordered the execution.

All this, of course, is according to the Gospels. Jesus was really the victim of the malevolence of the Jewish leaders and the weak character of Pontius Pilate.

The most certain fact we know about Jesus thus entails a problem: Christian evidence admits that Jesus was executed for sedition against Rome; but it also maintains that he was innocent. Can this claim be accepted? The question is basic to all understanding of Jesus as an historical person according to the historian S.G.F. Brandon.

Without referring to the Gospels, any casual student of history can find that the situation for the Jewish people was an extremely dangerous one. It became even more dangerous for the Christians of Rome about A.D. 71. The Gospel of Mark deals with this and Mark's attempt to turn Pilate into a witness of the innocence of Jesus, making the Jews solely responsible for his death breaks

down in a critical analysis. This brings a startling picture into clear focus: The Romans crucified Jesus as a rebel because they deemed him to be one. There is an abundance of cumulative evidence from various sources attesting to this bit of history.

In this manner, some of the career of Jesus as a historical person can be reconstructed from a critical appraisal of the Gospels. A native of Nazareth in Galilee, Jesus was at first associated with John the Baptist. John announced, in the tradition of Hebrew prophesy, the imminence of the Kingdom of God and sought to prepare the Jews for this fateful event by a baptism of repentance. Jesus, perhaps after the arrest of John by Herod Antipas, carried on the mission. He achieved a measure of success in Galilee but soon encountered opposition from the Jewish authorities. Jesus then became convinced that it was these authorities who were delaying Israel's preparation for the Kingdom of God.

By his followers and by many of the people, Jesus was recognized as the Messiah, God's chosen agent for the redemption of Israel. And he also undoubtedly so regarded himself, by many historians. At this stage in his ministry, Jesus was probably more concerned with the opposition of the Jewish authorities than he was with the Romans, for Galilee was then ruled by a Jewish Prince, Herod Antipas.

The priestly aristocracy, headed by the High Priest, controlled the Temple of Yahweh (Jehovah) at Jerusalem; their position gave them great authority as well as a rich income. Seeing them as the chief obstacle to Israel's conversion, Jesus finally decided to challenge their control of the Temple. Accordingly, with his disciples and Galilean followers he staged a Messianic entry into Jerusalem at the Feast of the Passover. Gathering support, he attacked the trading activities

of the temple. These activities were a profitable source of revenue to the priestly aristocrats, and Jesus' attack was obviously a far more serious affair than the Gospel has presented it to have been. It is even possible that Jesus intended to seize the Temple and reform the priesthood, as the Zealots were later to do in A.D. 66.

According to the historian Brandon, "After this so-called cleansing of the Temple," Jesus stayed on in Jerusalem, although he withdrew from the city each night. He seems to have been uncertain of his next move. The question that the historian must now face is whether the action of Jesus in the Temple was connected with a Zealot operation.

Jesus continued his stay in Jerusalem until the night of the Passover Feast, which he ate with his disciples within the city. By then he probably realized that his attempt to challenge the authorities had failed and it would be wiser to withdraw to Galilee.

Christian tradition records that in Gethsemane that night, Jesus experienced an agony of indecision. (There are other exotic, if not erotic, explanations of the night in the garden, of course.) However, the initiative suddenly passed from him to his enemies. One of his apostles, Judas Iscariot, had defected and betrayed his rendezvous to the Jewish leaders.

The crucifixion of Jesus as a rebel by the Romans is not an extraordinary event in the light of contemporary Jewish history. Thousands of other Jews similarly perished, either as leaders or supporters of revolt. But from this point onwards Christian tradition makes even more problematic the search for historical fact about Jesus.

There is the story(s) of Jesus being buried in the tomb belonging to Joseph of

Arimathea, that he resurrected and appeared to various disciples, though no one outside their fellowship ever recorded a similar sighting. In fact, according to Christian tradition, the appearances of a Risen Jesus continued for forty days.

It is difficult to evaluate these traditions of the Resurrection of Jesus. Although the physical reality of the Risen Jesus is stressed, it is never asserted that he resumed his life on earth; instead he is said to have ascended to heaven.

The transformation of Christianity from a strictly Jewish Messianic sect into a universal salvation-religion centered on Jesus was due to Paul of Tarsus. Paul had not been an original disciple of Jesus. ("...The Apostle of The Gentiles.") In fact, he at first fiercely rejected Jewish Christianity because it preached a "crucified Messiah" -- scandalous thing to a pious Jew -- and helped persecute members of the movement. Suddenly, however, Paul had a profound spiritual experience on the road to Damascus, which he attributed to the intervention of God. He became convinced God had chosen him to reveal Jesus to the Gentiles, in a completely different guise than the one presented by the Jewish Christians. The Jewish Christians, in fact, had not even considered their faith in Jesus as being apropos to non-Jews.

It is an indisputable historical fact that Paul's *new* conception of Jesus drew its inspiration from Hellenistic ideas rather than from Judaism. The Gnostic philosophy, which was widely followed in Syria and Alexandria and farther east, held that all mankind was enslaved by demonic powers and taught how Gnosticism (relate this to the Prospero instruction Advance Seminar) could save men from their subjection to the demonic vein, taught that God had sent Jesus into the world to save men from their subjection

to the demonic rulers of the planets. If you've followed me this far, we are now coming upon the reality of Jesus Christ. This idea of Paul's broadly borrowed from the esoteric doctrine of the Gnostics, was one that the Greco-Roman society of that time could understand and appreciate. Jesus was presented by Paul as a Savior-God, who had died and risen again. Through the sacrament of baptism, Christians were ritually identified with Jesus in his death and resurrection. *In consequence, they were reborn to a new risen life in Christ.*

Paul's new "Gospel" was repudiated by the Jewish Christians of Jerusalem. They also rejected his claim to be an apostle, and sent out emissaries to his converts to present their own "Gospel" as the true and original form of Christianity. Paul's teaching might easily have been finally discredited and lost, but in A.D. 70 the Mother Church of Christianity at Jerusalem itself perished in the destruction of the city by the Romans. Christianity was thus freed from its primitive involvement in Jerusalem and Paul's version of Christianity survived and set the pattern for the entire faith. (2)

If you've followed me so far, we can now see that the young lady that wrote me is attempting to repudiate a primitive idea that was repudiated about 2,000 years -- before she had the chance to repudiate it.

I don't think it's necessary to go into a lengthy discussion of how Christianity, freed from its Jewish cradle, was quickly adapted to the spiritual needs of Greco-Roman society and eventually even survived the downfall of the Roman Empire in the west. There can be no argument that the civilization of Medieval Europe was, indeed, essentially the product of Christianity and the later predominance and diffusion of the European peoples throughout the world made Christianity a cultural force of universal

influence. So significant as a turning point in world history that time has been reckoned from it -- the Anni Domini (A.D.) the "years of the Lord," that continue to designate our present era.

Thus in the framework of the Prospero instruction, we do not base our belief in Jesus the rebel, crucified for his sedition by the Romans at the behest of the Jewish leaders. Okay. That leaves us with Paul's Jesus Christ which is certainly different from the seditionist Jesus Christ. In this frame of reference, The Prosperos refer to Christianity as Pauline rather than Christian. Then, what is the Prospero doctrine re Jesus Christ and what do we mean by referring to the "Master Teacher"?

This combination of myth and history like all combinations of myth and history throughout thousands of years of history has become an archetypal symbol. In this frame of reference there can be no argument that the words of Jesus Christ refer to an archetypal Master Teacher, or an archetypal system of thought and practice.

According to Webster (Third New International Dictionary) archtype (archetype as accepted alternate) comes from the Greek meaning "molded first as a model, exemplary." The same dictionary refers to the psychology of C.G. Jung: "An inherited idea or mode of thought derived from the experience of the race and present in the unconscious of the individual."

Carl Jung's conclusions were never final truths. He wrote, "Every answer is a human interpretation or conjecture, a concession for a belief. It is created by consciousness and its formulation is a myth. The discovery of them is the core of man's drive toward purpose and meaning." Virtually alone among modern psychologists, Jung dealt with myth as a term without the customary deprecation.

What are we to make of the two, apparently disparate, histories of Jesus Christ? The rebel, seditionist, or the Messiah? The great German historian Leopold von Ranke defined the distorian's task as being that of describing the past "as it really happened" (wie es eigentlich gewesen). His definition doubtless stands as the ideal of scientifically objective history, and as a warning against the writing of history as propaganda or apologia as the Gospels have been called. The answer is that the two histories of Jesus have become fused in folk memory as an archetype symbol. A means of accomplishing something, a modus operandi.

Not a man but a process -- "a Master Teacher." There has been little, if any apologia for the way this legendary figure taught. In fact, his method of teaching is almost universally accepted as exemplary.

In order to determine the relevance of this archetype symbol for today, we must first concede the predominant role it still holds in the Western World. Any attempt to deny this would be grossly inaccurate.

The Prosperos usage of even the words Jesus and Christ is far more abstract than most. Jesus meaning Teacher, or the act of teaching, and Christ meaning Principle, or that which is taught. Hence, the reference to Jesus Christ as Master Teacher.

It is also The Prosperos teaching that the idea of Jesus Christ being placed on earth by God, or even being born as God is an archetype, the heritage of all men. The term 'God' is, of course, even more primitive in its roots than Christianity and more universal. Let us suffice it to say that we hold the word God to be interchangeable with Universal Divinity and that the search for the meaning and understanding of this Reality has been present throughout history and is perhaps the major factor in the purpose of man's

existence. Or in the purpose of existence for that matter.

However, in light of the current trend or watershed in the evolution of consciousness toward a more spiritual and at the same time more scientific understanding of the universe, The Prosperos realizes the need for new modes of thinking and interpreting the myths of the past as vehicles of understanding. The reference to Jesus Christ and Master Teacher is merely an endeavor to reinterpret the past in terms of archetype symbols instead of foresaking them. You might say, an attempt to understand where we've been so we can know better where we're going.

Many believe The Prosperos is in the forefront in teaching people how to think in a manner that befits them as Natives of Ternity. It is the purpose of The Prosperos instruction to teach straight-thinking in a world that is becoming more conscious of the future and is yet trapped in the past, not fully aware of man's identity as ever-ascending consciousness. It is only with such an identity that the people of the world will be able to knit themselves together into the World Community that has been the dream of great men for centuries. We are doing our best to further that goal.

In recent years many students have reported that when they are filling the blank space following the customary question in many forms, RELIGION?, they write The Prosperos. In some instances this is acceptable. In other instances, it is reported, quite a discussion arises. Two students so designated themselves on an application when they were going to participate in a Shalom Retreat sponsored by a Methodist Church. Raised eyebrows changed to consternation when they responded to the question, "Are you Christians?" with "No, we are Prosperos." They were not in error if they are committed, as I believe these two to be, nor were they being

facetious. The Prosperos is not Christian, though rebellious, in the name of Jesus the rebel, nor is The Prosperos Pauline, which has been erroneously labeled Christianity for centuries.

The only way The Prosperos can be considered Christian is through the archetype symbol of the Master Teacher as a process of "doing", or overcoming. Thus more important, in that sense, than Siddhartha Gautama who became a Buddha. Both the tradition of the Buddha (there were many) and the Master Teacher indicate a spiritual or ontological status. Siddhartha Gautama and the Master Teacher both saw the ultimate transcendental end of existence, in Sanskrit called Nirvana.

There the likeness ceases. The Master Teacher continues as a "process" while Siddhartha summarized the Buddha-Dharma in the "four Holy Truths" and set up an order of monks, seeing to it that it was well established before he left this life. The man known as Jesus Christ, if there ever was such a person, did not establish Christianity. Nor did he leave any written words. The institution and the words came much later. It is certainly primitive to believe otherwise, or to be offended by the term Master Teacher.

* * * * * * * *

(1) Because Thane adheres to the "oral tradition" of a Fourth Way Teacher, he relates the traditional instruction by 'word of mouth' ("fire in the mouth"). While he writes in various veins, his Mystery School instruction is entirely conveyed orally to those (one, in the case of Tom Charlesworth) who have the "ears to hear".

(2) The Epistle of Paul the Apostle to the Romans, Chapter I, Verse 14: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."

Leap Into Sanity

Lesson 6

By

Thane

The majority of students receiving these lessons write that the material is just what they have been looking for. Others write that the lessons are interesting but "when do we get to the spiritual part?" A lesser number complain that the lessons don't "show" them anything...that they are already aware of what has been published in this series.

These are good questions and/or complaints. Whichever.

So the purpose of this lesson is to answer some communications and get on with it.

To set the record straight, or re-set it, The Prosperos is a School of The Fourth Way and from the beginning has been a school of Oral Tradition. A few years ago when great numbers wrote that they could not get to where the Oral Tradition was being conveyed, I felt the time had come to try and transmit the lessons through publishing. This meant a radical departure for me and I have not felt it was overly successful until the last few months. As a consequence, much that had been published was condensed and a new start was made.

About the same time I went on a seventeen week teaching tour, which naturally emphasized the Oral Tradition. Teaching in that manner and simultaneously teaching by writing was like trying to ride two horses at the same time. This is always difficult, especially

when you come to a fork in the road and each horse has a differing mind of its own.

But this difficulty was greatly off-set by what I was learning by being in close contact with students, and all manner of other affairs in widely disparate areas of the country. The states of consciousness found in such vicinities as Seattle, Honolulu, New York City and New Orleans are more disparate than you might imagine. In essence the same but in point of confrontation they are as different as foreign countries.

I learned a lot about the spiritual needs of our national community.

The classes had many more younger people attending than in any teaching tour I had ever made before. I had not made such a teaching tour for four years. I had a lot of catching up to do. What I learned has synthesized into instruction that is more important than anything I have ever taught before, excepting Translation, and it answers every promise made in the original Leap Into Sanity brochures. All of it, and more, will eventually be published in this series. Which, as a publishing venture, will make it the greatest bargain, financially speaking, in the history of publishing business.

While the "something" that is conveyed by the Oral Tradition will never get through in the printed word, all that is inherent in the class, and more, will reach the patient and serious student.

The Big Lie

I always warn everyone to not be misled into thinking The Prosperos, or Thane's instruction is similar to that of other schools, The language can be misleading. Until a new language is arrived at, it will continue to be misleading except to the truly serious student. (See "I've Heard It All Before" by W. Perry Dickey, Newsletter, Vol. II, Issue 6.)

As a Fourth Way School, the fundamental premise is "Man cannot do." This means that man as he has been conditioned, as he has been taught of his origins and preached into misconception, can do nothing of himself.

Some fine, high-minded student-types are offended by this. Apparently they have forgotten Jesus' saying "I, of myself can do nothing...". Of course, a lot of people interpret this as meaning as ego "myself" I can do nothing. But that isn't the fact of the matter. It means the traditional man of history, anthropology, theology and all that jazz, can do nothing.

Why? Because he is asleep to the facts. He doesn't know the truth. And one of the facts is that until man knows that he is asleep (Jesus referred to death as sleep), and what appears to be man is nothing but a machine without actual awareness, he cannot know the truth. Awareness of man as has been misconceived is dream-sleep; unawareness of the mechanicalness of what is considered as volition and will is a dream of nightmarish quality and the belief that such a composite can "do" is THE BIG LIE.

Consequently, what occult and metaphysical students have been taught as accomplishing or "doing" is another face of the big lie. This totals to what Gurdjieff and Ouspensky both meant when they said, "Better...see that we are not conscious now."

Students and aspiring students have been erroneously led to believe that spiritual growth will bring inspirational flights and extrasensory ecstasies, having visions, hearing voices, seeing things, doing automatic writing and all kinds of wonderful things. In fact, these are identified as spiritual progress. If anyone has any one or all of these things, it is wonderful. But they are beside the point in a Fourth Way School, or in what is called The Work, or The System.

In fact, in Fourth Way Culture, these may be the treasures we have to sacrifice, or bury to gain the "pearl of great price" (Matt. 13:45). Regardless of what they may mean individually, all aspirants have to sacrifice suffering! But more of that anon.

The Culture

In the many volumes about Fourth Way School, the phrases The Work, or The System are frequently used.

The Prosperos speaks of the instruction as The Culture. That, too, will be explained when we get to it. In the meantime we have more primary tasks at hand. Times have changed. A new vocabulary must be used. It is imperative to understand The Culture vocabulary. Without understanding it and its tremendous importance, it is not possible to come to terms with the issue at hand, or the Self.

In The Culture we must come to appreciate the unity behind all dissimilarities, the truth behind all systems, religious, philosophical, and especially the significance of Technology and Technological Age achievements. There is a wealth of helpful ideas to be found elsewhere than where one might expect. There is vastly important symbology to be found in ways followed by other types of men and their pursuits, without which we cannot make the leap into sanity -- the cosmic breakthrough. Many areas thought unnecessary in spiritual growth in the past are filled with information required for us to light our own fire in the Aquarian Age.

Long-Thinking

Many ask, "Why don't the Prosperos teach meditation?" The Prosperos does teach meditation but it is not recognized by most. We don't call it meditation. Rather, it is called "long-thinking" and it is far more productive than the old concepts of meditation. We'll get to that in time, too. For that matter, I have found in fifty years of teaching that what most people think is meditation is nothing but imagination, or another kind of dream. We must awaken from our sleep before we can get to 'true meditation.' That requires "long-thinking."

To be blunt Thane's instruction is almost totally unlike -- as well as contrary to -- other systems. What good would it be, if it weren't?

Dishabituation Required

For the time being I am trying to bring you understanding of the Law of Otherwise. Among other things,

this means dishabituation rather than continuing habituation! It is counter-agent stuff, my dears. It is not for those who wish to remain earthbound, asleep. It is for the Aquarian Age Space Patrol.

To awaken, then, we must learn all that sleeping man has accomplished. Particularly to be aware of the first bits of awakening that can be found here and there.

This lesson then continues that train. Read, and mine the gold in the following excerptations from talks given by Glenn T. Seaborg, chairman of the U. S. Atomic Energy Commission.

The Futurist Program

In an address at Rutgers, the State University of New Jersey, last June, Glenn Seaborg suggested that if the democratic idea is to prevail, everyone must to some extent become "a philosopher and futurist" before he becomes an activist. Following is an excerpt from Seaborg's remarks:

What kind of future do we want? One of our greatest problems now is that many do not know, some who think they know have not really thought as deeply nor as far as they should, and still others who may have considered the matter more thoroughly have not shared their thoughts widely enough, if at all. In short, we have a desperate need today for dialogue, discussion and debate on the most fundamental issues of life. And these should not take place only in the class room or the conference room. There must be the broadest public examinations and airings of these issues on the highest level.

In a number of my speeches over the past several years I have repeated the thought that our scientific-technological age, with all its rapid change and social implications, is forcing us into a new philosophical age, an era when we must think more deeply than ever before, gain and share more human insights and wisdom than the wisest sages of the past, in order to survive, no less to improve and grow creatively. The

events of recent weeks and months convinced me more than ever we must enter such an age. We must think through where we are, where we would like to go and how we should get there.

This does not imply that the "there" is a final goal, a future Utopia to be achieved, or a past paradise lost to be retrieved. But it does mean that we need some vision of the world as we believe it should or might be. And the idea of that vision as only "visionary" or of its planning being the domain of a chosen few must not prevail. If we believe at all in the democratic ideal, and particularly in the "participatory democracy" we hear so much of today, every man must to some extent be both philosopher and futurist before he becomes an activist. If he is not, he may find too late that the "different drummer" to whose beat he is marching is leading him and the thoughtless legions who might join him not to Utopia but to oblivion.

I realized there are many who see in what I am saying the ultimate "cop-out." "Enough talk, enough thinking," they say. "Seize the day, and the power." But have we had enough of either thought or communication in the real sense? Haven't we been talking at rather than with each other? Hasn't our thinking been more the reinforcement of comfortable, time-worn beliefs -- often outdated, irrelevant ideas -- rather than the mind-probing and soul-searching we need? And haven't we been seizing today? -- and the power (and even each other's buildings and lands) -- for centuries, often with disastrous results and today in the face of what some consider impending doom? What we must seize now is something which is far greater than anything we have ever known before. It is the opportunity given to us through centuries of work and growth and knowledge, all culminating in today's science and technology, and in our instruments of government and education, all of which give us the only real power that counts -- that with which we can build physically and spiritually a world and a mankind that could exist only in men's minds in the past.

Mr. Seaborg believes that the complexity of man's social and physical system necessitates development of people educated to deal with such complexity. In another address before the Manufacturing Chemists Association at White Sulphur Springs, West Virginia, he said:

We are faced with a staggering task in education and public communication in the days ahead. For to share more fully and effectively in the work and planning of the extremely complex social and physical system we must create today a "participating citizen" who will have to become something of a "super-citizen," one who has been educated, in the fullest sense of the word, to understand and evaluate today's facts of life and the web of complexities in which they are woven. This is a far cry from what industry thinks of today as merely "the consumer."

It seems to me that one of the greatest tests that we face today is the making of such a citizen as the mainstay of our society. Participation will either start to become meaningful and productive in our society or it will degenerate into senseless noise and destruction. We must do everything possible to prevent the latter, as history has shown repeatedly that the resulting chaos always leads to a repressive society.

Another lesson we have been learning, and its impact is falling on us very harshly in many ways, is the need for more and better planning, for a greater degree of constructive foresight. And in a sense we may find that the computer is our new crystal ball, helping us to project alternative futures and choose the best to strive for.

We are seeing today in an increasing number of areas -- our natural environment and resources, our cities, our transportation systems, our social and governmental institutions -- how we are becoming the victims of our own shortsightedness and self-centeredness. The laws of the marketplace can no longer be the principal guide of the affairs of man. Many natural limitations and manifestations of human stress are already indi-

cating that we are going to have to take a larger, longer look at human affairs on this planet and try to determine more rationally where we want to go and how we want to get there. Thinking and planning on such a cosmic scale, as this implies, are naturally frightening to most of us. We have learned well the lesson of human fallibility in planning. Planning has always implied restrictions on individual freedom and the need to forego some immediate gratification to achieve a future gain. Often such a sacrifice did not seem necessary.

We had other reasons for not taking the longer view. We have always had new psysical frontiers to move on to and substantial margins for error to fall back on when our gambles on short-term gains didn't pay off. But as our earthly frontiers -- our space and resources -- are diminished and as our activities -- social and physical -- increase in scope and power, we must grow both wiser and more confident in our dealings with the future. If we cannot conceive, agree on and work towards many long-range goals in this country and this world we may be in dire trouble as a nation and as a species. We have come face to face with this realization of what we broadly call our environmental problem.

I believe that this problem -- more accurately, a whole series of complex interrelated problems -- may be the one that starts us thinking and acting more as a comprehensive society in this nation, and, hopefully, as a single mankind on this planet.

Evidence of Dishabituation

(Excerpted from a recent column, "Church Authority Waning," by Jim Bishop.)

The last and most enduring of the authoritarian institutions in the world -- the Holy Roman Catholic Church -- has begun the long downhill slide toward permissiveness. I was born into this church, raised in it, and was taught not to question its dogma. Today the world re-

volts against authority and the church loses priests, bishops, communicants, economic power. The Pope makes a 30,000 - mile trip to shore up the foundations of the temple, only to risk a sudden death in Manila.

The times are convulsive. There are no winners. Governments good and bad are challenged. Law enforcement officers are "pigs." Campuses are unsafe. Attractive girls make bombs and Molotov cocktails. Teen-agers who do not hold their parents in contempt are "kooks." God is sexual ecstasy.

John XXIII, the interim Pope, saw the holocaust coming. That stout peasant tried to supplant authority with love and brotherhood. For a moment, he was a minority of one. He embraced the world of Protestantism, Judaism, Moslems and Orthodox Christians. A billion adult minds began to hope, and the same number skipped a beat when he died.

No one could succeed him. Paul VI is a scholar, a meditator who makes decisions when the payment is past due. His supreme authority remains unquestioned in the monolithic structure of the Church, but he does not communicate with a half-billion Catholics, many of whom need to be reassured that there is a heaven and a hell.

He has told the Curia that old men must step down, surrender their authority. This alienates the conservative wing, which has long practiced the art of insulating the Pope against the world. The holy sacrifice of the mass has been altered so that the celebrant no longer turns his back to the people; they participate.

Latin has been replaced by the vernacular, the deep bells of the organ have been supplanted by rock groups with long hair and twanging guitars. Priests want to marry. Priests want to vote for the bishop's successor. Priests want more money, more license. The Pope deposed the Italian venture to legalize divorce. Confession -- the cornerstone of the system of rewards and punishments on which the church is built -- has, in some places, become farcical. I know Catholics who now confess directly and silently to God from a pew, and

feel no compunction in accepting the Holy Eucharist on their tongues.

It is too late to tighten the reins. The Catholic Church, which by animadversion, prided itself on being about a century behind the times, must now face forward. There is no other way, even though the reins have been loosened, and high authority realizes that it is responsible to Supreme Authority for its acts.

Whether one is Baptist or Jew or Methodist or Catholic, each temple is a security blanket. As long as the temple retains its authority over souls, the bodies and minds will respond to teaching. When authority at home or in a holy place is compromised, the soul is not lost -- the institution is.

This may be the time for communicants of all churches to give love and understanding to their places of worship, rather than ask for it. Those who helped down through the centuries, need help. Only the very young have all the solutions to all the problems. Only they can afford to look beyond the mists of the universe and say: "I don't believe You are out there."

The emotionally mature and the aged believe that He is out there because they have no option. If he is not out there, watching and forgiving then all the soaring birds, the sturdy trees, the lofty mountains and the ceaseless seas are a carefree manufactured hallucination. They too are not there. And We are not here. Nothing compounded of nothing equals nothing.

January 8, 1971
Hollywood, California

Leap Into Sanity

Lesson 7

By

Thane

The following is excerpted from a talk given by Thane at the Inner Space Center, The Prosperos, Santa Monica, California, January 27, 1974. He details his reasons for moving a great distance from the ISC. He tells me that he expects to spend the next eighteen to twenty-four months in writing his Testament but will visit his students on the mainland from time to time.

The Testament is the continuance of Leap Into Sanity as well as Cosmic Intention Therapy, Advance Seminar, Translation and Releasing the Hidden Splendour.

—— Tom Charlesworth

I am asked why I am moving to Hawaii. Most people, when they ask the question, automatically envy my move. Those who have visited or lived in Hawaii, or those who have never been there, tend to supply their own answers to the question. They speak of the climate,

the beautiful, soothing sea, or the great towering, smashing surf, if they happen to be of the surfer's clan. Many speak of the sunrises, the sunsets, the multitudinous, constantly changing colors of the tropical foliage, the flowers and the rainbows. They remember the fantastic phantasmagoria in the sky ranging from the ever-present rain clouds over the palis to the fleecy white clouds sometimes gently floating in the blue; at other times scudding swiftly from horizon to horizon. Many speak of the alternates of sunshine and rain, the waterfalls leaping hundreds of feet with joyous abandon from precipitous cliffs, to be seen everyday somewhere if you get around a bit. For many people Hawaii is music and dancing. As one youth said to me years ago, "Hawaii is like a party any time of the day or night."

Most of these attributes are to be found, more-or-less, in many other places on this planet. But most other places do not have the one quality that seems to be singular to Hawaii and the islands of Polynesia beyond -- aloha. That isn't to be found in such generous measure elsewhere and as one of the State's governors remarked a few years ago, "It's a shame we can't export Hawaii's main commodity -- aloha."

I must admit that all the foregoing has its siren call to me as much as to unnumbered others. But they're not my intrinsic reasons for my decision to move.

Others of more pragmatic nature seem to think I am a little daft for making this move. They inquire, "Isn't it foolish for you to leave the Inner Space Center that you, with aid from many people, have striven so hard to bring into manifestation? Isn't there the possibility of your rejecting what you and others have striven in the midst of great difficulties to build? What of the many students that have moved from all parts of the nation, and beyond, to the vicinity of the school -- don't you feel that you may be deserting them?"

I have considered all these things and that consideration is the root of my reason for changing my residence to an island in the Pacific.

It is boldly asserted that The Prosperos is a School of the Fourth Way. It is the very logic of such a School that is behind the apparently illogical move. I am not making this move because the grass is greener on the other side of the hill. Nor will things be easier for me there. It is a point of fact that the grass is greener here,(Southern California), and in the foreseeable future everything would be much easier for me here than in making the move.

The fact is that I am not always a dauntless individual. I have had many trials and vicissitudes in getting this far; if I thought that The Way for me and The Prosperos school is where it is greener and easier, then I would not be stirring up the additional

energy this move requires of me.

At the same time I don't want to imply that I am making a sacrifice on my part in behalf of others. That may be true in many instances but it is inherent in my concept of a Fourth Way School that all doing is existential learning and I have many, many lessons yet to learn.

After all, I've only had some seventy years of learning so far in this incarnation and what is ahead is more challenging than that which I have traversed.

There are, in one frame of reference, more siren calls right where I am now than in Hawaii. For one thing, there are a greater number of dear, beloved friends and students here than in Hawaii. Though some of the same pitfalls are to be found there as here, there is a tremendous temptation to take the easy way of building a school and a formidable reputation here than in what lies ahead.

Metaphysics today is more popular and more sought after than in any time in my teaching career. That's part of the problem. Metaphysics, as it's usually proposed, is an attempt to spiritualize human thought through a guiding and guarding of mental processes. That is the easiest way to fame and success for myself and the Inner Space Center today, as is amply attested to by the prolific springing up of all sorts of schools and organizations that are as toadstools after an unusual amount of rain. It is this very new (yet old) proli-

feration of metaphysical culture that can bring a Fourth Way Teacher's course to a halt before it is even started. My intended domicile is not any more immune (than living here) from the temptations to digress that abound on every hand. It might be easier for me to forget my aim and wander off down some side-road and lose myself and, in turn, lose the way of the School at the same time by not moving.

It is very tempting to say that this work offers a panacea for the problems of today -- that it can cure the wrongs of civilization, politics, theology, education and personal problems. In fact, things are in such a state today that it would take a minimum amount of proselytizing to build an enormous student-body here. There is assuredly nothing wrong with that if the Teacher and the School have not lost their way and aim.

The lesson in this is as important for all students as it is for the Teacher. A Teacher is no more immune to being sidetracked than a student, except a Teacher does know the secret maze through the booby traps that mine the field ahead and can explode for the novice student making their efforts a mockery, if not futile. In this regard, a Teacher never has less to deal with than the novitiate.

My immediate challenge is not that of continuing to build the school. It may be weak, spindly-legged

and in diapers but the burping time is past and it must stand on its own. It is at such a point that a Teacher/Founder must realize that he cannot serve two masters, or he "will hate the one, love the other; or will hold to the one, and despise the other." (Matthew 6: 24). This means that I must give up -- for a time at least -- the work that I have loved in building this School (before I come to despise it) as a sidetrack, and get back and on with what started the School, and hold it with even greater love than ever before. There is a wine, a very special brew, the product of an inward ferment, that is necessary for the greater effort and inner work that may be intoxicating as compared to any petty success in the establishment of an outer school. If I remain here now, or for this time, it would be the equivalent of furthering my continuing to emerge from the darkness of waking-sleep into the light of full consciousness by taking a pill, as the misguided students do. Thus achieving a minor and temporal summit.

The true Teacher must never forget that in telling the novice students that The Work demands all that one has -- all his feelings, all his thoughts, all his resources, physical and spiritual -- is equally true, maybe necessary, for the Teacher who needs to advance. And there is no escape for a Teacher's students unless the Teacher continues to escape a bit more and at a higher level, continually.

It is pertinent to say to any one of you hearing or reading these words: if you go after your liberation in a half-hearted way, you run the risk of destroying your own potential. It is as imperative to a Teacher as it is to the mind of the vagrant student that it is better not to embark on The Way at all if it is to be played half-heartedly.

One of my reasons for my immediate change seems contrary to a school of Oral Tradition. It has always been a contention of such a School that the true arcane instruction is transmitted only by the Oral Tradition, and this means with Fire in the Mouth. That has been the course of this School to this point, but now the time has come for all that has been taught so far, and much more, to be put into printed form. It should not be interpreted as egotism when I say that my next great project is the writing of my Testament.

This is not contradicting the Oral Tradition. The theory of the work can be written and be studied in books. The practice is a different matter. This is where the necessity of a Teacher emerges. Practice of the method or system without a Teacher inevitably encounters difficulties which one without a Teacher must meet and cannot surmount. As Robert S. DeRopp says, (and as Mr. Gurdjieff said), "The illusion - creating mechanism in man's psyche does not cease to operate merely because a man decides to practice The Way." There is always the possibility that it

may operate even more actively and produce all sorts of pseudo-experiences that are not the result of an expansion of consciousness but spring out of nothing more than phylogenetic-bound imagination. A Teacher can and will help the student sort out the true and the false and warn the student about the traps that lie in his path. In this regard, the Teacher may use any and all forms of subtle methods ranging from Sly Man techniques to screaming indignation. In fact, it is recorded that Jesus used a whip and invective to clear the outer courts of the Temple.

This same challenge or advice to the prospective student is an imperative for the Teacher who is on his way too. If his Guru or Teacher has gone on and he has been left with his own authentic inward Teacher (if he is a Teacher in the true sense of the word), he has to let his intuition help him sort out the true from the false and warn him of the pitfalls in the path, as it is his duty to do for his students.

Just as it is difficult for a sincere student to find such a Teacher and such a group that a Teacher has collected, which can give him encouragement and support, the Teacher must go apart to make sure that he is not a fool or a fraud. It is only in this way that he can have the insight to know if the would-be pupil is worth teaching. The future development of the students, the School and the Teacher depends largely on the skill with which the Teacher can accomplish this intricate task. Furthermore, it is the only way that

the Teacher can have clear enough vision to discern whether the student is worth teaching.

At all times we must remember that there is but One Way, and that Way is already established. It takes neither time nor personal effort to bring It to pass, for It is already at hand. Storming It as a human being -- a personality -- is to be a fraud or a fool. Such storming will not open the doors.

In this context, as I have said many times before, a Fourth Way School is more a process of unlearning than learning and when we are not continuously unlearning in the realm of extrinsic things, we are a constant offense to ourselves as well as to others.

My talk today is not meant to be defensive or apologetic, it is an attempt to set straight the lessons that I must learn with as much force as I use to set my students straight. I hope my cause, and the course of my writing/teaching in the days ahead will be acceptable to you. At the same time, all or any are free to accept or reject my statements. Neither acceptance nor rejection will alter the course.

I have come to that place described in Habakkuk 2: 2 - "Write the vision, and make it plain upon tables, that he may run that reads it." This is my intent. So be it.

Palm Springs, California
January 27, 1974

Leap Into Sanity

Lesson 8

By

Thane

"When Man is Dead Long Live the Son of Man!"

During the two years of writing and teaching a series of lessons, at first called the "Transcendental Society, Guidelines for the Future," a series of expanding and, at times, explosive concepts have insistently demanded expression. The earlier concepts of the Leap Into Sanity were the catalysts for the subsequent ideas that forced their way into expression. The newer concepts have, during the past few months (since October, 1970, in fact), in some respects, radically changed the original sequence of ideas of the Closed Class "Cosmic Intention Therapy."

I spoke of "Cosmic Encouragement Therapy" in July, 1970 at the Annual Assembly and Training School of The Prosperos, in Pasadena. This presentation forced me to change from "Cosmic Encouragement Therapy" to "Cosmic Intention Therapy" and the subsequent oral presentations in Seattle, San Francisco, Hollywood, Honolulu, Cleveland, Cincinnati, Washington, D.C., New York City, and New Orleans changed the original "Transcendental Society" class in a radical way. By the time I returned to Hollywood near the end of the year another concept that had been researched and germinating for about two years had to be added to the lessons, whether I liked it or not. This relates to the proto-mutants and

ideas that are radically different, if not downright astonishing.

The first presentation of the "new" class in Hollywood (followed by presentations in San Francisco, San Antonio and Portland) had a more powerful impact than the earlier presentation. In fact, many students of the "Transcendental Society" class, who had excitedly spoken of its mind-bending nature, were literally walking on air after the presentation including the addition of the proto-mutant material. After seventy-two hours of uneasy and profound consideration of what he had heard, Frank Ralston, motion picture producer, called me in the middle of the night to insistently say the class should be called the New Space-Phase of Religion. I was surprised to find that I was prepared to reject this suggestion. It became perfectly clear to me that this was exactly what had been germinating in my unconscious and I had been earnestly trying to prevent the "revelation" from coming to the surface of my mind.

From the very founding of The Prosperos, I and the Trustees have religiously emphasized the word educational rather than the word religio that is part of the founding charter. Many people have repeatedly asked me "Is The Prosperos a new religion?" I have always demurred and was very grateful to one investigator a few years ago who said he had come to the meetings of what he thought was a new cult and was greatly pleased to find that The Prosperos represented a new culture of the mind. But now I have run out of excuses. The Prosperos is not merely psychological, philosphical and metaphysical. Neither is it a new religion but in light of recent development of materials it is rightfully the New Space-Phase of Religion.

After about four years of the Universal Unconscious agitating my awareness with the ideas of the Leap Into Sanity I was greatly pleased to come upon a small book THE SEARCH IS ON by Earl Hubbard. Frankly, while I should have heard of him, I had never heard of Mr. Hubbard before other than meeting his charming wife, Barbara S. Hubbard a few weeks earlier. If you can call

so routine an experience as being jammed in an elevator at the Biltmore Hotel in New York City and having a few casual words with somebody a "meeting," or introduction.

I was astonished, in fact, almost dismayed, upon reading Mr. Hubbard's book. Not with the ideas but with the similarity of concepts that I had been printing and teaching for three years previous to reading his book. It was eerie -- almost as though one or the other of us had been looking over the other's shoulder. I got over this momentary state of mind quickly because such experiences are not unusual if one keeps in mind the actual universality of the Universal Unconscious. When Infinite Mind has an idea to be expressed it expresses it whereever there is an individuation open enough to perceive it. So be it.

A few months ago I came upon information that the book and the Hubbards had aroused enough interest that a group called the Committee for the Future had been incorporated in Lakeville, Connecticut. The New York Times stated that Gen. Joseph F. Bleymaier (USAF, Ret.), was Chairman and that Lt. Col. John J. Whiteside (USAF, Ret.), was executive director. I have had little news of the Committee's work but do know that they have been arousing a great deal of interest on the campuses of a few universities and colleges in the Middle West and the East Coast. In fact, some students in Oxford, Ohio are producing an official publication called New Worlds Review for The Committee. Also, two teachers at Frostburg State College, Maryland are developing a proposal for the establishment of a New Worlds Center -- a new kind of university where serious study can occur toward developing a positive future.

During this same period of time on an entirely different front another development called The World Future Society: an association for the study of alternative future has emerged on the scene in a healthy sort of way in Washington, D.C. "The society acts as an impartial clearing house for a variety of different views and does not take official positions on what the future will be or should be like."

The directors of the society are Arnold Barach, Senior Editor, Changing Times Magazine; Orville L. Freeman, President, Business International Corp.; Barbara Hubbard, Chairman, Deerfield Foundation; Carl H. Madden, Chief Economist, Chamber of Commerce of the United States; Michael Michaelis, Manager, Arthur E. Little, Inc., Washington; Glenn T. Seaborg, Chairman, U.S. Atomic Energy Commission; Rowan A. Wakefield, Executive Vice President, Aspen Institute for Humanistic Studies. The Special Consultant on International Cooperation is Henry David, Executive Secretary, Division of Behavioral Sciences, National Research Council.

The special editors are James P. Bennett, economic forecasting; William T. Gay, Utopia; Barbara Hubbard, Images of Man; Lt. Col. Joseph Martino, technological forecasting; J.S.Mendell, innovations; John Waring, Technological trends.

As you can see, Barbara Hubbard, whom I vaguely remember as dynamic and petite, and particularly recall as extremely charming, certainly gets around.

Institutional membership in the society costs quite a passel annually for a small organization such as The Prosperos. But as Dean of the school, I am a member and will be attending the First General Assembly of the World Future Society in Washington, D.C. in May, 1971.

The Committee for the Future, inspired by Earl Hubbard, in many respects is the counterpart of The Prosperos, or vice-versa. It seems to be a matter of which comes first, "the chicken or the egg." At one point in the prospectus there is a difference, or what appears to be a difference. I have the impression that the Committee for the Future is essentially driving for colonization in outer space and raising questions of the "hardware" necessitated.

Those who have been in the class "Cosmic Intention Therapy" will recognize the similarities in the two messages -- especially where both might be termed the New Space-Phase of Religion. Both movements..."attempt

to understand and help fulfill human destiny in the light of the unprecedented option open to mankind by Neil Armstrong's first step upon the Moon," writes Barbara Hubbard in New Worlds Review.

"Past visions of the future either viewed man bound forever to one planet or leaving this earth after death. There appeared to be no other possibility. Henceforth, and forever more, there is a new way -- leaving this earth alive and learning to live in the Universe, learning to BECOME "Universal Man," literally, through aspiration, effort and greater awareness of the laws of this immeasurable Universe into which we have so recently been born.

"No one has yet examined the consequences of this new option," continues Mrs. Hubbard, "for the ancient problems of poverty, discrimination, war, selfishness, or for the recent growth problems of population, pollution, cybernation and the despair caused by recognition of the limitations of our precious birthrite -- earth."

Mrs. Hubbard is unaware of The Leap Into Sanity when she writes, "no philosophy or religion has yet evaluated its hopes of the future in the light of the possibilities of new worlds in real time in real terms."

Considering whether the legitimate aspirations of man can best be realized by an earth-bound species or universal species, Mrs. Hubbard raises in terse manner, some of the most urgent questions:

"WAR -- Is war more likely to be avoided through the effort to limited growth on an earth with declining resources and expanding population or through the task of converting planets into life-support systems -- work which demands cooperation, excellence and is in fact beyond the resources of any one nation? Where has cooperation been greater, among the Cosmonauts and Astronauts, or among diplomats at the United Nations? Is peace more likely to be achieved by advocating (and eventually forcing) everyone to accept less -- a Spartan way of life for all -- or by urging that through a united effort there is a whole universe to be explored and settled by the children of the world -- if we can work together.

"POVERTY -- in the United States alond there are 25 million "poor," as estimated by the Office of Economic Opportunity, poor not only in money, but in education, health, opportunity for desirable work. Are they, and others throughout the world more likely to achieve a genuine chance for a meaningful life with a New Frontier or without one? Automation and cybernation (which supervises the machines automatically) are taking over all repetitive work. Pollution experts advocate a static, no-growth economy. What opportunity can be expected for those NOW left out, and for ALL our children in a closed system? As it is now, the productivity of the few is sustaining an ever increasing welfare state, abhorrent to all. Tens of thousands of citizens are added to the list every month. The chief executive of one of America's greatest corporations told me that as far as genius goes, the motto in industry is "If you find one, fire one." Both the disadvantaged and the specially-gifted are swelling the rolls of the un-needed. Without new industries, new evolutionary work, what future can they expect? And what attitudes can they be expected to communicate to their families and communities?

"ENVIRONMENT -- Is the environment of this earth more likely to be preserved by opening the system or closing it? Are the wilderness, the beleagured species, the parks and open spaces more apt to be protected if earth is all man has or if those who choose to go beyond may do so? Is the motivation to clean up our air and waters more likely to be elicited by the promise of a 'return' to simpler forms of life from which we agonizingly arose or by the hope of new worlds? Are people more likely to exert self-control for the sake of restoring the past or seeking a transcendent future? Historically, do men do their best when striving for a common goal beyond themselves, or when seeking a comfortable existence? Is the technology to recycle waste more likely to be developed through concentrating genius on the single challenge of putting the first colony on the Moon, or by disbursing it to solve a myriad of ecological problems on earth, each with its conflicting special interest?

"RACIAL CONFLICT -- Are the races more likely to heal their divisions by concentrating on the wrongs of the past, separating identity in the present or by starting the new work of opening up the Universe for all, a Universe in which 'man is a minority of one...facing the unknown together.'

"DRUG ABUSE -- Is the epidemic of drug abuse more likely to be ended by telling youth they are born into a closed and overcrowded earth in which each must have fewer children, build less, want less, dream less -- or by suggesting there is a REAL TRIP to be taken into the Cosmos -- a trip which combines Cosmic action with Cosmic consciousness and demands the genius and skills of all.

"HUMAN POTENTIAL -- Are we more likely to release the unique creative gifts of each person by adapting to this earth or by accepting the challenge of the Universe?

(The italics in the foregoing are mine. They especially relate to THE LEAP INTO SANITY program.)

New Worlds Review publishes the following by Dard Aller, Princeton University, which epitomizes The Prospero concept of transcendentalism.

My spirit calls to go higher and higher.
It wants to be at the top of all the earth.
It wants to march through snow to reach the summit.
Where it is not possible for the body to go
    a step higher.
Here the mind transcends the body and
    continues to climb up.
It takes the body with it in a sensation of
    total lifting.
All the burden is gone.
The spirit calls out to go higher and higher --
I will go to the most high place.
I reach out to the summit and beyond
    in the calling of my spirit.

I believe that other than the emphasis upon colonizing in space, the Committee for the Future and the

Prosperos Leap Into Sanity are both an attempt to sever man from his anthropological identity and moorings for a new identity to be discovered in the exploration of inner space. A book THE DIVINE ANIMAL reviewed by John Wardell warns, "we must...forge definitions of our own to serve as the tools with which to cut our way through the jungle of platitudes and prejudices which entangle our feet and obstruct our gaze."

Members of our recent nation-wide classes will realize that this statement has already been simplified and defined for them.

"Man has lived between two worlds," states the author, Roger W. Wescott, "one inadequate to hold him, and the other unready to receive him. So recently emerged from the chrysalis of his beasthood, he is now poised for a leap into space before ever really having come to terms with this earth from which he is to be launched. His predicament is very real, though his prospects are unclear." The author states that "Neanderthal Man is no more..." This will be more than familiar to our students and Mr. Wescott makes a statement that might well be the signature of The Leap Into Sanity or more rightly the text, if our lessons were to be considered sermons.

"WHEN MAN IS DEAD, LONG LIVE THE SON OF MAN"

The new land that beckons us may be that of our own divinity. Can we decline to enter it?

Student response from Mr. Hubbard's appearances on various campuses are identical with letters I have received from students of "Cosmic Intention Therapy" classes, many of whom are undoubtedly proto-mutants. For example, here are some comments that our own students will recognize:

"The discussion was very effective and the subject awakens the mind to new possibilities for a dying world and gives a listener a new hope."

"There are great ideas which to me (personally) were very new and abstract."

"I feel this had been long overdue and that our generation is the only one that can prepare for the future."

"It's inevitable. I'm only glad it's my generation."

"Your theory is the first to have really reached my mind. A fantastic comparison that cannot be denied. Please don't ever stop trying to convince the younger generation because there are so many unaware of you and your project. Thank you for giving me a hope -- a hope for the future!"

"...anything's worth a try if it is remotely possible."

"...tells me that I am no longer forced to look at our stale world with stale ideas but forward and beyond."

Another student quotes Dr. Asinov "in considering this question, we must ask ourselves where the problem lies. Is the earth, man's environment, simply inadequate for the needs of man, or does man need to extend his genius, change his priorities, and share the ample resources of this earth. A selfish man will perish on the Moon as well as on the Earth."

The process of changing man is essentially the intention of "Cosmic Intention Therapy."

A student comments on these lessons, especially those that have been in the live Cosmic Intention classes, that a middle-age person gets an uneasy feeling and it begins to seep through how little he knows about what is going on around him.

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Dr. Thomas P. Sheahen of the Physical Environment Laboratory at Bell Laboratories, Whippany, New Jersey, addressing the Portland Chamber of Commerce Forum ---

More basic than material wealth in the changing American values system is "quality of life" -- a concept not expected from the mouth of a physicist who has been engaged in the exotic instrumentation analysis of the upper atmosphere.

Development of solutions to social problems is sometimes not enough...he cited technology advances in structural materials which he declared could go a long way to solve the urgent need for housing.

For example..."polyethylene plumbing in prefabricat-

ed sections of walls make it possible to build a house today for much less than the typical price. This is a case where engineering has outrun society: you can't use these methods because of obsolescent building codes.

Warning that "science has the capability to change society irreversibly, in ways which neither technologists nor society either expect or want," Sheahen called for a new sensitivity from scientists.

He added that "there is no way to avoid" changes wrought by science -- "if we could reveal the past, we might want to disinvent LSD" -- but science must be more careful to look at the broad picture of its consequences.

Noting the "generation gap," he said it would be "pretty foolish not to expect still further shifts in values in generations not yet born." But he declared that technology "plays a significant role in shaping these values." The population explosion, which Sheahen said originated with a technological decrease in the death rate, "has even made some of our long established values obsolete. For centuries it was considered good to expand, to get the best of the other guy; to produce more or sell more or buy more." Success, he observed was defined "as getting ahead."

Today there just isn't room for such a system of values and so we're finding new ones. The definition of a successful person is changing.

He ended his talk with a challenge to engineers: "Maybe -- just maybe -- you can think of some way in which you, as an engineer, can fulfill your commitment to society."

(The following is facetious but it is applicable to the material in these lessons. It is excerpted from a column in the Los Angeles Herald-Examiner, March 3, 1971 called "Mr. L. A." by journalist, Bill Kennedy.)

A Fine Madness

Comedian Rex Benson firmly believes that in order to survive in the mad pace of today, one has to be mental-

ly unhinged to some degree.

"The human race seems to have gone to a lot of trouble to improve everything but humans. Science has developed bombs and detergents of such fearful power that we can only wonder whether civilization will be blown to bits or foamed to death.

"Look at it like this, and it's pr etty frightening -- when automobiles were invented, they eliminated horses. Now they're working on people!

"Through science we also have the availability of throw-away pop bottles, throw-away beer bottles and throw-away baby bottles. I can't help wondering -- have we reached the point of no return?"

Benson believes it's a fact that two-thirds of our population lives in or near big cities -- the other third is on the freeways trying to find the right off-ramp.

"If the war on poverty had been in progress when Abraham Lincoln was studying by the light of the fireplace in a Kentucky log cabin and doing his sums with charcoal on the back of a shovel, he would have been placed in an 'Operation Head Start Program.' Then, in time, if he properly applied himself, he might have turned out to be a useful citizen.

"We are on a roller-coaster to pandemonium. People are so pessimistic today they wouldn't know good fortune if they stumbled over it and broke their necks!

"Our Internal Revenue Service demands receipts to prove payment of our expenses -- but what can the tax payer demand from the politicians after they are elected and don't keep their promises?

"It won't be long before the government will legalize Confederate money in order to fight inflation. It's hard to tell whether prices or skirts are going up faster."

Our social security system, he says, now guarantees an occasional steak but only after our teeth have gone.

"Where are we headed? Our pioneer women who fought grasshoppers now have granddaughters who order them at the bar. The way things are going, our university students will replace the halls of ivy with fields of marijuana!"

While visiting a college campus recently he saw two students so obviously in love that instead of wearing his fraternity pin, she was carrying his picket sign.

"They want people to start school at the age of four. This is good. At least they will get a smattering of education before they drop-out at the age of reason!"

Summing up the current dance crazes, he claims that, if the music were to be turned off, everyone would get arrested.

"Bashful people today have a terrible time trying to hide behind their mothers' hot pants. I remember the good old days when the only way you could find out if a girl was knock-kneed was to listen."

Born during the late 20s, when a kid could get sick on a nickle's worth of candy, Benson remembers the Depression when all we had to fear was fear itself.

"I was a timid child. I was even afraid to be left alone in the light.

"Today, kids across the country are alike in many disrespects. I was telling one of my kids the other day about how I used to walk three miles to school and he looked at me and said, 'Gee, dad, were you a picket?'"

April 6, 1971
Beverly Hills, California

Leap Into Sanity

Lesson 9

By

Thane

The Good In Man *Will* Come Out

It has long been my custom in January of each year to write a special *Trends* for the forthcoming year. It is a tedious job of searching, researching, cogitating, and is usually dictated at very odd hours of the day and night. When the bits and pieces are assembled, they usually easily fall into sequential order, ready for publication. Not so this year. When my aides handed me the various transcriptions from their typewriters, I went through the material and exclaimed, "This is a Pandora's Box!" This occurred just as an emergency arose, making it necessary for me to travel to California, so I put the material into lecture form and called it "Pandora's Box, '75." The talk was unusually well received by students in San Francisco and Santa Monica. It was recorded and is being transcribed into typescript, and portions will be a lesson in the Leap Into Sanity series. Other material will appear in an issue of *Trends* very shortly.

The entire talk, "Pandora's Box, '75," IS AVAILABLE through: Audio Center, The Prosperos, 3311 Harrison Ave., Cincinnati, OH 45211 on cassettes, or reel-to-reel tape recordings. The running time is 80 minutes, and the cost is $15, postpaid. ($12 to Prosperos members who are in good standing.)

Most of the talk covers the next 30 years and includes a powerful lesson for daily use as well as a printed lesson. Also heard on the tape are Hawaii's foremost singer, Ed Kenney, Jr., Judy d'Avad, and Bob Labansat in a presentation of Thane's Transcendental Interpretation of "The Lord's Prayer" with a musical background. A remarkable package of understanding, predictions, humorous anecdotes and inspiration.

This auxiliary lesson is not original material of mine. A portion of it was originally written by Norman Cousins. In places I have taken the liberty (by permission) of radically changing the material to fit the Prosperos' best usage.

"Back Porch Time" must, unfortunately, be anonymous. It was sent to me by a student who failed to give me the name of the author. The student suggested that there were many good thoughts for starting 1975 in the article.

The article by Anthony Burgess is reprinted by permission. Another portion is culled from letters from several students and re-written for this lesson. Another portion is entirely mine.

To sum up: these essays and contributions are challenging, provocative, and should stimulate profound thinking and inner questioning of a therapeutic nature.

Recently Norman Cousins reported on a proposal now before the government to build a microwave system capable of communicating with planets beyond the solar system. The proposal is based on the belief of a group of astro-physicists that sentient life exists throughout the universe and that signals from outer space are already falling on the earth. The scientists believe it is possible to develop the means both for sorting out these signals and for transmitting return signals.

At the heart of this proposal is the conviction of the scientists that a medium of communication can provide information of substantial value to life on earth.

Some of the letters received in response to Mr. Cousins' editorial questioned whether creatures on other planets have anything to teach us worth the $110 billion needed for constructing and operating a microwave grid capable of transmitting signals across the cosmic distances.

Mr. Cousins proceeds to suggest that not all of the problems on earth have been solved. After several hundred thousand years of existence on this planet,the human species is still bedeviled by unanswered questions that make life less rewarding than it ought to be. The most important of these questions have to do less with technology than they have to do with behavior and philosophy.

Certainly it would be nice to know whether extraterrestrial civilizations have been able to utilize forms of energy as yet unknown to earthly intelligence or to eliminate what we regard as incurable disease, to mention only two of our current and ongoing tangible problems. But it is only a matter of time before the human brain will develop new sources of energy--whether from the sun, tides, winds, fuel cells, hydrogen, or whatever--and also discover cures for all diseases. These, after all, are transient matters of a type that has yielded to human scientific intelligence in the past. Far more persistent and baffling, however, are the abstract problems--the values of life and the way people treat one another. We are still largely illiterate in the knowledge of human relationships.

If other galaxies have civilizations that are unmarked by brutality and violence,it would be useful to know how this came about. The inhumanity of humans to

one another continues to be the most serious problem on earth. Overt slavery has been abolished. But exploitation of large numbers of humans by their fellow creatures seemingly knows no end. It would be useful to know whether other sentient creatures have been able to develop a philosophy of living that sees life as the highest value. Also, whether they have been able to retain their sensitivity and respond compassionately to the lives around them.

Next, have other civilizations been able to organize for the widest good? Organizations on earth tend to be tribal. Despite the fact that all earth-dwellers share the same habitat and are dependent on the same conditions for their existence, most of their organizations are directed against one another. There is no organization of the whole that is acting adamantly in behalf of the human interest. The human species is intelligent in limited matters,but its efforts to organize for world peace are puny and incompetent.

Are there places in the universe where intelligent creatures are primed psychologically and philosophically more for peace than for war? Places where war has been eradicated and where the emphasis given to a decent existence has a clear priority over the emphasis given to instruments of mass annihilation?

Are there places in the universe where the development of the creative potentiality of the individual is a basic function of society? Where social justice does not have to be fought for every inch of the way, but is a source of pride to those who administer it?

Are there places where people have created communities that are not gross alterations of nature? Places where people are not pressed upon one another in tiny cells, inviting squalor and disintegration?

Are there places where people are strong enough to manifest tenderness and are brave enough to make known their trust? Places where people have no difficulty in finding precise words to convey their intent?

Are there places where sentient creatures can nourish themselves adequately without having to kill and devour other species for food?

Are there places where intelligent creatures communicate without ultimatums, where compassion and conscience are more readily summoned than temper?

In short, if there are places in the universe

where people make genuine sense of their existence as a species and where they comprehend the delicate connections between the individual and collective existence, all the treasures on earth would be a small price to pay for the clues. We have everything in--and outside--the world to learn.

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Robert Heilbroner is a writer who stimulates me exceedingly. The following, "What Has Posterity Ever Done For Me?", is not only stimulating, it raises many of the questions that Norman Cousins acknowledges. At the same time, it parallels The Prosperos admonition that we must all live our lives as much for those who are waiting to be born as we must expend our energies for the immediate present. At a dinner party last evening, a deeply interested student from the mainland asked me if I seriously believed that man had improved himself, his society and the planet in his long sojourn on earth. I replied that in spite of the rise and fall of many civilizations, there is ample evidence that not only man, but society in general, has improved. It was difficult for the student to perceive this, and I think the main reason is that most of us never stop to think in terms of *geological time* as Mr. Heilbroner does in this article. I hope that the paragraphs beginning with "...Geological time...." will be given serious thought.

WHAT HAS POSTERITY EVER DONE FOR ME?

An Essay on Depriving the Living to Insure the Survival of the Unborn.

Will mankind survive? Who knows? The question I want to put is more searching: Who cares? It is clear that many of us today do not care--or at least do not care enough. How many of us would be willing to give up some minor convenience--say, the use of aerosols--in the hope that this might extend the life of man on earth by a hundred years? Suppose we also knew with a high degree of certainty that humankind could not survive a thousand years unless we gave up our wasteful diet of meat, abandoned all pleasure driving, cut back

on every use of energy that was not essential to the maintenance of a bare minimum. Would we care enough for posterity to pay the price of its survival?

I doubt it. A thousand years is unimaginably distant. Even a century far exceeds our powers of empathetic imagination. By the year 2075, I shall probably have been dead for three quarters of a century. My children will also likely be dead, and my grandchildren, if I have any, will be in their dotage. What does it matter to me, then, what life will be like in 2075, much less 3075? Why should I lift a finger to affect events that will have no more meaning for me 75 years after my death than those that happened 75 years before I was born?

There is no rational answer to that terrible question. No argument based on reason will lead me to care for posterity or to lift a finger in its behalf. Indeed, by every rational consideration, precisely the opposite answer is thrust upon us with irresistible force. As a Distinguished Professor of Political Economy at the University of London has written in the current winter issue of *Business and Society Review*:

"Suppose that, as a result of using up all the world's resources, human life did come to an end. So what? What is so desirable about an indefinite continuation of the human species, religious convictions apart? It may well be that nearly everybody who is already here on earth would be reluctant to die, and that everybody has an instinctive fear of death. But one must not confuse this with the notion that, in any meaningful sense, generations who are yet unborn can be said to be better off if they are born than if they are not."

Thus speaks the voice of rationality. It is echoed in the book, *The Economic Growth Controversy*, by a Distinguished Younger Economist from the Massachusetts Institute of Technology:

"...Geological time [has been] made comprehensible to our finite human minds by the statement that the 4.5 billion years of the earth's history [are] equivalent to once around the world in an SST....Man got on eight miles before the end, and industrial man got on six feet before the end....Today we are having a debate about the extent to which man ought to maximise the length of time he is on the airplane.

"According to what the scientists now think, the

sun is gradually expanding and 12 billion years from now the earth will be swallowed up by the sun. This means that our airplane has time to go around three more times. Do we want man to be on it for all three times around the world? Are we interested in man being on for another eight miles? Are we interested in man being on for another six feet? Or are we only interested in man for a fraction of a millimeter--our lifetimes?

"That led me to think: Do I care what happens a thousand years from now?....Do I care when man gets off the airplane? I think I basically [have come] to the conclusion that I don't care whether man is on the airplane for another eight feet, or if man is on the airplane another three times around the world."

Is this an outrageous position? I must confess it outrages me. But this is not because the economist's arguments are "wrong"--indeed, within their rational framework they are indisputably right. It is because their position reveals the limitations--worse, the suicidal dangers--of what we call "rational argument" when we confront questions that can only be decided by an appeal to an entirely different faculty from that of cool reason. More than that, I suspect that if there is cause to fear for man's survival it is because calculus of logic and reason will be applied to problems where they have as little validity, even as little bearing, as a calculus of feeling or sentiment applied to the solution of a problem in Euclidian geometry.

If reason cannot give us a compelling argument to care for posterity--and to care desperately and totally--what can? For an answer, I turn to another distinguished economist whose fame originated in his profound examination of moral conduct. In 1759, Adam Smith published "The Theory of Moral Sentiments," in which he posed a question very much like ours, but to which he gave an answer very different from that of his latter-day descendants.

Suppose, asked Smith, that a "man of humanity" in Europe were to learn of a fearful earthquake in China --an earthquake that swallowed up its millions of inhabitants. How would that man react? He would, Smith mused, "make many melancholy reflections upon the precariousness of human life, and the vanity of all the labors of man, which could thus be annihilated in a

moment. He would, too, perhaps, if he was a man of speculation, enter into many reasonings concerning the effects which this disaster might produce upon the commerce of Europe, and the trade and business of the world in general." Yet, when this fine philosophizing was over, would our "man of humanity" care much about the catastrophe in distant China? He would not. As Smith tells us,he would "pursue his business or his pleasure, take his repose or his diversion, with the same ease and tranquility as if nothing had happened."

But now suppose, Smith says, that our man were told he was to lose his little finger on the morrow. A very different reaction would attend the contemplation of this "frivolous disaster." Our "man of humanity" would be reduced to a tormented state, tossing all night with fear and dread--[whereas] provided he never saw them, he will snore with the most profound security over the ruin of a hundred million of his bretheren.

Next, Smith puts the critical question: Since the hurt to his finger bulks so large and the catastrophe in China so small, does this mean that a "man of humanity," given the choice, would prefer the extinction of a hundred million Chinese in order to save his little finger? Smith is unequivocal in his answer. "Human nature startles at the thought," he cries, "and the world in its greatest depravity and corruption never produced such a villain as would be capable of entertaining it."

But what stays our hand? Since we are all such creatures of self-interest (Is not Smith the very patron saint of the motive of self-interest?),what moves us to give precedence to the rights of humanity over those of our own immediate well being? The answer, says Smith, is the presence within us all of a "man within the breast," an inner creature of conscience whose insistent voice brooks no disobedience. "It is the love of what is honorable and noble, of the grandeur and dignity, and superiority of our own characters."

It does not matter whether Smith's 18th Century view of human nature in general or morality in particular appeals to the modern temper. What matters is that he has put the question that tests us to the quick. For it is one thing to appraise matters of life and death by the principles of rational self-interest

and quite another *to take responsibility for our choice*. I cannot imagine the Distinguished Professor from the University of London personally consigning humanity to oblivion with the same equanimity with which he writes off its demise. I am certain that if the Distinguished Younger Economist from MIT were made responsible for determining the precise length of humanity on the SST, he would agonize over the problem and end up by exacting every last possible inch for mankind's journey.

Of course, there are moral dilemmas to be faced even if one takes one's stand on the "survivalist" principle. Mankind cannot expect to continue on earth indefinitely if we do not curb population growth, thereby consigning billions or tens of millions to the oblivion of nonbirth. Yet, in this case we sacrifice some portion of life-to-come in order that life itself may be preserved. This essential commitment to life's continuance gives us the moral authority to take measures, perhaps very harsh measures, whose justification cannot be found in the precepts of rationality, but must be sought in the unbearable anguish we feel if we imagine ourselves as the executioners of mankind.

This anguish may well be those "religious convictions," to use the phrase our London economist so casually tosses away. Perhaps to our secular caste of mind, the anguish can more easily be accepted as the furious power of the biogenetic force we see expressed in every living organism. Whatever its source, when we ask if mankind "should" survive, it is only here we can find the rationale that gives us the affirmation we seek.

This is not to say we will discover a religious affirmation naturally welling up within us as we careen toward Armageddon. We know very little about how to convince men by recourse to reason and nothing about how to convert them to religion. A hundred faiths contend for believers today, a few perhaps capable of generating that sense of caring for human salvation on earth. But, in truth, we do not know if "religion" will win out. An appreciation of the magnitude of the sacrifices required to perpetuate life may well tempt us to opt for "rationality"--to enjoy life while it is still to be enjoyed on relatively easy terms, to write mankind the shorter ticket on the SST so that some of us may enjoy the next millimeter of

the trip in first class seats.

Yet I am hopeful that in the end the survivalist ethic will come to the fore--not from the reading of a few books or the passing twinge of a pious lecture, but from an experience that will bring home to us, as Adam Smith brought home to his "man of humanity," the personal responsibility that defies all the homicidal promptings of reasonable calculation. Moreover, I believe that the coming generations, in their encounters with famine, war and the threatened life-caring capacity of the globe,may be given just such an experience. It is a glimpse into the void of a universe without man. I must rest my ultimate fate on the discovery by these future generations, as the ax of the executioner passes into their hands,of the transcendent importance of posterity for them.

Anthony Burgess, in his epic poem paints a very dreary picture that may cause you to immediately reread Mr. Heilbroner's essay. From the standpoint of Translation, Mr. Burgess cites '74's second step testimony faithfully. The question is, will you just read it or will you Translate?

THIS 1975 WILL SEE US STILL CHURNING IN '74's SATANIC MILL

☆ ☆ ☆ ☆

O Lord, O Ford, God Help Us, Also You

By Anthony Burgess

Unhouse that calendar: her dates are done
Her whorings over. Get another one.
Try to pretend a new year has begun.
The diary, blank, apes sinlessness. This
The most pathetic of all fallacies --
The springs-eternal hope of "fresh start"
In the core of winter, or, down under, heart
Of summer (the same season, after all:
Both lack the sharp elan of spring or fall)
So very and oppressively much *here*.
The church is realistic: its new year
Does not begin till Easter. New Year's Day
Is part of Christmas time, roughly halfway,
Marked by the Circumcision--snip and bless
And bow half-heartedly to cleanliness.

But we, who groan from drink or, showering, sing,
Believe the first of January can bring
Regeneration magically about
Both in our psyches and the world without.
One Jan. 6, 10--in other words a bit
Later, we will, we vow, get down to it.
Nonsense--it can't be done; that's definite.
Spring brings the true new, nature's statements are
Simple enough: all change is circular.
The firm ascending straight progressive line
Is dream geometry, that's all. In fine,
This Nineteen Seventy-five will see us still
Churning in Seventy-four's Satanic mill.
Has any twelvemonth fed us more with fear?
Was ever a more salutary year?
At least we're learning and no more pretend
That history moves to a Hegelian end.

Utopia spells Erewhon, the earth's
Resources are not infinite, a birth's
Another burden in a hungry world,
Man's gobbled up the soil and also hurled
His poisons in the water and the air,
Hell is a face and no mere Sunday scare,
America as Eden's dead and gone,
The Devil rides, and so on and so on.
Men we thought big are now revealed as little,
Conniving and contriving, mean and brittle,
Power-hungry merely, greedier than us,
Vindictive, ignorant, pusillanimous,
Liars, vulgarians, and ugly too
(Truth's beauty, and the antithesis is true).
I gawped at New York television while
Your Ford, unflawed by an ironic smile,
Announced to the whole world: Truth is a glue.
O Lord, O Ford, God help us, also you.
Half a millennium has gone by since
Great Niccolo penned precepts for a prince,
But in those unregenerate days at least
A prince, however he played the beast,
Saw statues towering over him and read
Plato and Aristotle: the huge dead
Were still alive. But now, alas, it looks
As if the drughead's *Nothin'*, man, in books
Infects the castles where our rulers sit
(*History* that other Ford once said, is s--t).

The men that British rotten boroughs sent
to Hector in a venal Parliament
Fulfilled no democratic precepts, yet
Saw that their own mean times were soundly set
In an unfolding swathe of destiny;
Man was, and has been, and would always be
What Homer, Seneca, Thucydides,
Xenophon, Cicero, and more like these,
Had limned. They saw their legislative task
As somehow philosophical, would ask,
As Jefferson and Lincoln did, the one
Sound question: *What is man, what must be done*
By government, man's servant, to fulfill
The deeper longings of his higher will?
For politics was metaphysics, art,
Eloquence, knowledge of the human heart,
That is now sunk into disrepute
Shameful and shameless, all too absolute.

This year will pose the question once again:
Where shall we go to seek superior men?
Superior in what?--a voice asks then;
The answer: In no more than being men.
The great technician's no superior man--
Only a larger type of artisan,
Extensive of his system or machine.
We need philosophers, not men who've been
Exalted through their skill at shyster's tricks,
Who shell out shibboleths, who fox, who fix,
Commited to the timocratic view
That wealth is power and neither one is for you.
Add wealth and power to vulgar ignorance,
And you can tune up for our *Totentanz*.
The worship of the base is here to stay;
I heard a British union leader say:
"They brought the plain men where they are today,
The great men: let them sleep, their task is done."
Exactly. Let your son, and your son's son,
Inherit demo-ethics, demo-art,
And learn this demo-decalogue by heart:
First, order your instructors what to teach,
Since a man's grasp must not exceed his reach;
Spit on the higher values when you can,
Unsanctified by democratic man;
Permit free speech, though, since it can't effect
A blasting of the walls of the elect;
To slay--what is it but to put to sleep?

Computers cost much, human souls are cheap.
Lie all you wish, for who knows what truth is?
Play games among ruined languages;
Jettison *why* and concentrate on *how*:
Assign a prime reality to *now*:
Deny responsibility for *then*;
Consume, and damn posterity--amen.
To opt out of this midden into dreams--
Communes or opiates--to many seems
The desperate one solution. I say: turn
Once more to the necessity to learn,
Not make a *tabularasa* of the head,
But cram it with philosophy instead;
Leave inarticulacy to the loathed
Nude apes up there: let us at least be clothed.
Attack from knowledge and not just from rage;
Reject from reason. In another age,
Your fathers spoke thus, and did not the gray
Poet on Paumanok cry out: *Obey*
Little; resist much--let those four words be
A lasting slogan for the polity?
Love man the social animal, but hate
On principle, the engine called the State;
Burn out the evil center and resolve
To flaunt a banner blazoned with *Devolve,*
Devolve. Then, last, remember Maynard Keynes:
People alone have virtue in their veins;
All governments are evil. This he knew.
Comparatively, things go well for you,
America. I know--smog makes you cough,
Too many citizens are badly off
(Meaning, by Asian standards, millionaires),
The story of West 77th Street scares
The living daylights out of us--but still
Shocked citizens attempt to work their will
(Devolve, devolve) despite the apathy.
Your dreams, like ours, revolve on bankruptcy
Moral or fiscal, both, inflation and
Entropy. Here, in Italy's sad land
(Gorgeous December sheens Bracciano's lake,
Clear as a bell beyond, my tired eyes take
Socrates in, that Horace used to know,
All candidly rival, tipped with snow).
Bankruptcy sits beside us, walks the streets,
Takes coffee in the cafe, chats and eats,
A trusted friend, who never lets you down.
Bankruptcy blows and petrifies the town,

Shuts the museums, spares the mailman's boots,
Blacks out the Teevee, clears the roads, recruits
Spray-gunning thugs who scrawl *Death* on the plinths,
Chokes up the bureaucratic labyrinths,
Hides oil and salt, makes impotent the laws,
But places truncheons in the policemen's paws.
Inflation? Ah, we beat all records here--
A 20 (minimal) % per year.
England, my country, mother of the free,
Is crammed with paper money too. You'll see
Financial columns crammed with reasons why:
The petromoney of the sheiks, the sly
Printing of empty paper by the State,
The blackmail of the unions, some great
Crytoconspiracy all bloody red
That loves to strike and, striking, strikes us dead.
So England shivers, and the coal's undug,
Darkness abets the murder and the mug.
And light and heat assume definite
Value--i.e., more than one has to give.
"The oil is Allah's," yodels the bilal,
"Therefore the Peoples of the Scriptures shall
Learn who the Chosen People really are."
So freezing people on a cooling star
Envy the Indians, who rarely freeze
But die instead from other maladies.
We're all in this--you there and we back here--
Seeing fresh millions added every year
To swell the hordes of those ordained to starve.
The rich man has a juicy joint to carve,
But no joint's big enough to palliate
The hunger of the hundreds at the gate.
Wine illae lacrimae. A single penny
Is indivisible among the many,
So is a dime, a quarter, dollar--hence
We justify our modest affluence.

Courage! Though life is feeble, life persists
(Persists? Increases, cry the pessimists).
The Orinoco cannibal affirms:
Better for friends to eat you than the worms.
As you believe that men have reached the moon,
Believe that anthropophagy will soon
Solve all our problems, justifying war,
Since here's a noble cause to wage it for.
The fighting young, the flower of every land,

Munch MANCH or MONCH, or MENSCH, or some such name.
Meanwhile, although the demonstrator cries:
"Each time you laugh, another Indian dies,"
Let's greet old two-faced Janus with dry eyes.
Munch MANCH or MONCH, or MENSCH,
or some such name.
Will fall in battle and will then be canned
Try this, the supermarkets will proclaim:
"Whatever the year brings, it brings nothing new,"
Wrote Rose Macaulay. True--it was always true.
Walk on the sidewalk's edge, avoid the dark,
Watch out for pederasts in Central Park,
Read Plato and not Playboy, cease to try
To see life as a thing to quantify,
Cherish the gunman, guardian of the door,
And you'll come through. You came through '74.

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Anthony Burgess, the British author, is currently living in Italy. His new novel, The Clockwork Testament, *will be published next month.*

★★★★★★★★★★

The following paragraphs are excerpts from letters I've received in the past few weeks. They represent varying attitudes on the part of many students. They raise questions, they indicate man's tremendous potential for the future and take us back again to some of the thoughts of my dinner companion last evening.

"You know, this younger generation, they think we never dreamed. We had to wade through so much gore. We had to look in ovens where men did horrible things to other men. And then we had to survive. And somewhere along the way we lost our dream.

"But we built a tremendous world. We reared towers, we walked on the moon, and, if we created the instruments that could destroy us and all this planet,my generation so far has refrained from using it. And I don't mean my generation only in America but in Russia. We have not used it and we have survived. We have survived so well,given to our country so much affluence, we have taught freedom to the world so that our poor and our barbaric can yell curses at us and we do not shoot them.

"We have a brave generation, mine and yours. You know, for 40 years, at least 30, we've been in a constant state of war. I'm sure when they were fighting the religious wars in Europe, they didn't call them the 30 Years War and the 40 Years War."

* * * * * * * * * * *

"Only for man. So now this good in man will come out. Somehow we might develop a plant or growth that will give us enough protein and grow so prolifically that food is no more a problem. That we can find cheap means of locomotion, maybe tap the currents of the ether of the sun,so that power is no longer a problem. And I think if you take away this necessity of survival, that men might walk as gods. Because we are gods, and in a short space of 6,000 years, a moment in the galaxy, we have risen from mire until we sail the ether. And, if there be any gods, they should start worrying for we are a very bloodthirsty tribe."

☆☆☆☆

The following, "Back Porch Time," brings us to a point of gentle persuasion that may not be a panacea, but firmly indicates how we may all better ourselves through a different attitude toward the most commonplace daily events.

BACK PORCH TIME

I'm going to give myself a half hour now and then, maybe a lavish once a week, to sit on the back porch and think. Or not think if a nonthinking mood should strike. Not so much as a pencil or a cup of coffee in my hand,just me, the old shingles, the brick steps, maybe a bird or two.

CHILD LISTENING

Once in a while, every now and then, when my child or another talks I'm going to click off all my duty-distraction buttons and *listen*, wholeheartedly, uninterruptingly, like a shore of sand waiting for the least ripple. I will not leap forth with a judgement, a decision, a permission, opinion or prohibition. Having listened, *really* listened, I will accord her the full conversational aspect of any equal and respond accordingly, honestly, not expeditiously. "I see how you think about that," I may say, or, very slowly, "Hmmmmm."

DOG TALKING

I will treat myself to more conversations with Calico. The morning greeting, while not perfunctory, is somewhat peripheral. There are other times during the day when a little serious conversation would be beneficial to both of us. He has many worthwhile reflections that I have been the poorer for not exploring. I will slow down, give myself to his more philosophical nature, hear him out.

WATER

I will give myself the gift of water. I will stop to watch it flowing forth, silver in the sink, a delicious wind sounding all its own. I will admire its bubbling up like liquid glass. I may even hold it up to the sunlight before I drink it, taking the time to taste it.

TREETOP WATCHING

I will allow myself ample packages of treetop watching. I will raise my appointment-studded gaze from the sidewalk to look up, up, up into the treetops. They are--in spite of all the turmoils and tragedies around us--there. I will rejoice in them.

BIRDS

I will let them speak to me. They do not care and I do not care if their name, class, status remain unknown to me. I will pay them the courtesy of having a rightful place in my consciousness. Some of them, the little brown ones particularly, have once or twice almost made a communication, held aside the corner of a meaning for me to see--I will leave the connectors open.

MAGIC

I will see the magic about me. The dragon my child drew--a real dragon, fearful flames fragmenting the universe so that even the drawing itself quakes from the trembling reality of it. It was blocks in a basket, now it is a whole city with forms and colors and planning called from another more magic world. I will see it, shadows just born from its new shape, in its own values, not forced into our suburban stupidity frame.

SHADOWS

I will find them this year. They will not go unseen, only to crop into awareness rarely. I will seek them. Like the other half of a personality, they are there, waiting to be valued. At times, when the solid things become unbearably logical and boring, I will leave them and wander in that other validity,the world of shadows.

LEAVES

Of course I will pay proper obeisance to the flowers, but this time I shall remember the leaves, their outline,their thickness, their angle in the sun, their own inimitable bents and variations, their turnings as they listen to the wind.

WEEDS

More rarely seen now in the crack of concrete, as the weeds themselves grow fewer, their messages grow stronger and clearer. Gone are the pioneer prairie days of opening up the vacant lots to wild cowboy weeds. Tamed now and dying out, like veterans from the Civil War, soon to be vanquished. You few last stalwarts, I salute you. I will look for you. And I will listen when I find you.

★★★★★★★★★★

All the foregoing indicates that man has a challenge--that he can create something that serves needs, and not greed. Something that will promote self-sufficiency and conserve environment that future generations will depend on for survival.

It is important to note that this, and many other times in man's history, is a critical moment, not only for the world but reaching out into the universe. Planetary weather patterns appear to be changing. The world population will about double by the year 2000. In an era of global food and energy shortages, chronic inflation seems to be the sturdiest trend. Within a few decades,we are told, we will exhaust some key natural resources.

We are entering a new scheme of things. The coming decade will be more complex, more difficult and more demanding of creative human energy than any other time in history. If our children and grandchildren are to live happy and useful lives under these rapidly changing positions, we must profoundly reshape the education they receive. To give them the necessary education we must change ourselves. We probably have no more than a handful of years to accept the survival and conservative values that they will be forced to live by.

Until next time--

Aloha blessings,

Mame

March 10, 1975
Hawaii Kai

Leap Into Sanity

Lesson 10

By

Thane

The Virus Of Change

Since starting the re-write of "The Leap Into Sanity," I have been on a four month teaching tour covering a lot of America from Seattle to New York City, including Honolulu. All of my original ideas have been confirmed and I have met great numbers of people suffering from "Future Shock." Whether they are aware of it or not makes no difference. Having faced student-type audiences for over forty years it is more than evident to me that many people are in shock.

Six years ago I started speaking of "Future Shock." Over a year ago, I wrote a lesson with the same title trying to condense six years of thought. I was greatly helped by Mary Ritley in the condensation. Earlier this year a book by the same title written by Alvin Toffler was published. I have been asked if this was disturbing to me. Of course not. Infinite mind has infinite variations and I welcome Mr. Toffler's book, which approaches the whole subject from an important but entirely different point of view than mine.

Since my recent visit to Hawaii, George Chaplin, Editor of the Honolulu Advertiser, published a full page treatment of his commentary and I feel that portions of it should be passed on to my students. Some

may feel that I should get on with other material, but I sincerely feel that not enough has been said in "The Leap Into Sanity" lessons on the subject, so I am excerpting some of Chaplin's commentary for this lesson.

Our growing anxiety about the future -- our concern over whether we really can shape our destiny -- ironically coincides with the impending bicentennial celebration of this nation.

Two hundred years ago, when the republic was born, there was a modest population of rebels clustered along the Eastern seaboard -- less than a million families, plus slaves. America's entire wealth was estimated at $3 billion.

Today, with 205 million people and a gross national product of $985 billion a year, the USA is the world's strongest nation, the number one industrial power, the envy -- at least in material terms -- of most of the world.

And yet amid the general affluence, we are wracked by frustration and fear -- and with cause. Our cities are violent and crime-ridden. Our campuses are turbulent. Our racial tensions are running high. Our youth is seeking its identity -- whether through questioning, protesting, mystical experience or drugs. Our values are under heavy assault.

The Virus of Change

We are caught up in a time of unbelievable rapid movement -- the most dramatic, the most pervasive, the most perilous and at the same time the most challenging that mankind has ever experienced. We are on the threshold, or perhaps in the early stages, of probably the greatest transformation since the creation.

The name of the game is change -- and it is pounding us from all sides so furiously and so fast that it has us whirling like a centrifuge gone wild. Change is flooding us, swamping us, avalanching down upon us, and we feel unable to cope.

The result is that much of the country is showing the symptoms of a nervous breakdown -- great apathy or

great irritability, reflected in either copping out or turning angrily -- with words or bricks or even bombs -- on those who disagree.

We have tried to control everything around us, but we have yet to learn how to control ourselves. We fancy ourselves experts on the world and yet know little of the neighbors down the block. We fly faster and drive faster but hardly walk at all -- except on the moon.

We have never had so much in goods and services -- and so little in serenity. Most of us have never been closer to switches and dials and buttons and farther from intimate contact with birds and trees and singing streams.

We are being propelled into tomorrow at a rate and in ways that make us victims of "Future Shock."

What Has Brought Us to This Crisis in Our History?

What Can We Do About It?

A goodly part of the answer to the first question lies in the speed and nature of our technological development. So much of which has happened so recently.

Toffler illustrates this by dividing the last 50,000 years of man's existence into 800 lifetimes of 62 years each.

"Of these 800 (lifetimes), fully 650 were spent in caves. Only during the last 70 lifetimes has it been possible to communicate effectively from one lifetime to another -- as writing made it possible to do.

"Only during the last six lifetimes did masses of men ever see a printed word. Only during the last four has it been possible to measure time with any precision. Only in the last two has anyone anywhere used an electric motor. And the overwhelming majority of all the material goods we use in daily life today have been developed within the present, the 800th lifetime.

"This 800th lifetime marks a sharp break with all past human experience..."

For 10,000 years we went through the agricultural revolution, as man changed from hunter to farmer. For several centuries we went through the industrial revolution. And now we're in the post-industrial age

where, as economist Peter Drucker puts it, "The center of gravity of our social expenditure has shifted from goods to knowledge."

We are in an era of instant communication and of computers which have their own language. A recent article in the American Scientist informs that there are scores of computer languages called by such names as Fortran and Cobol and Algol -- each with a "grammar and a syntax of its own, to say nothing of a vocabulary and its subject matter."

It also speculates that IBM, which four years ago was the world's 16th largest company, "is beginning to challenge Standard Oil;" and "if it goes on growing the same way it will dwarf General Motors and take over most of American industry by the early 1980's. No great industry has ever grown so fast in the history of the world."

Such Supercharged Change Is The Overwhelming Characteristic of Our Time

In transportation, it took millions of years -- all the way from the first man until 1880 -- to produce a locomotive that would go 100 miles an hour. But in the next 50 years a plane went 400 miles an hour. In another 30 a rocket plane neared 4,000 miles an hour and we now have satellites doing 18,000 miles an hour.

Acceleration Is The Tempo

Everything is compressed. Everything moves faster -- except our ability to adapt. Many assume that since man has always accommodated to whatever is new, he will always be able to -- but the fact is that our genetic endowment changes very, very slowly -- and there are limits to what man, as he now identifies himself, can take in technological and environmental alterations.

We have only recently begun to recognize that technology is a mixed blessing and that what it does or does not do to the environment is fundamentally tied up with the very question of our survival.

This involves recognition that everything affects everything else, that everything is inter-related. It involves awareness that the real measurement of a tech-

nological development is whether over the long range it is socially good.

That's why the dialog on the SST -- the supersonic transport -- is healthy. It is the first time a technological product has ever been publicly debated prior to its general use.

The automobile has been a great convenience, but it is the leading polluter of our air. DDT in its some 25 years of use has wiped out or sharply reduced malaria in 20 or more countries and greatly improved crop yields, but it is now showing its menacing side as well.

Time-Life's 1970 "Nature Science Annual" quotes a radio-biologist that "many breast-fed infants are now receiving in their mother's milk twice the maximum daily intake of DDT considered acceptable by the Food and Agricultural Organization of the United Nations and the World Health Organization.

"All the major rivers of America are contaminated (by DDT). In the Baltic Sea it has built up to the point where the Swedish public health officials consider some kinds of fish dangerous to eat.

'The time has come,' the walrus said, 'to talk of many things: of DDT, and mercury, and what pollution brings'

"Ocean algae -- which produce more than 70 per cent of the oxygen we breathe -- are damaged by relatively small amounts of DDT spread over a wide expanse of sea..."

Certain other insecticides are also upsetting the ecological balance. So are radio-active materials. So are industrial wastes. So are certain detergents. So are the mounting solid wastes. So is thermal pollution. And so are man's occasional efforts to use one creature in nature to offset another -- without really knowing what will happen.

As the great naturalist, Dr. Harley J. van Cleave, remarked before his death, "Man has meddled with everything...like an anarchist enjoying the protection and advantage of laws, his actions reveal a disregard for the very codes which prevent his destruction."

We have ignored the literal fact that there is only so much space, air and water as far as earth goes -- and as we grossly mistreat any of these over long periods we threaten our own human existence.

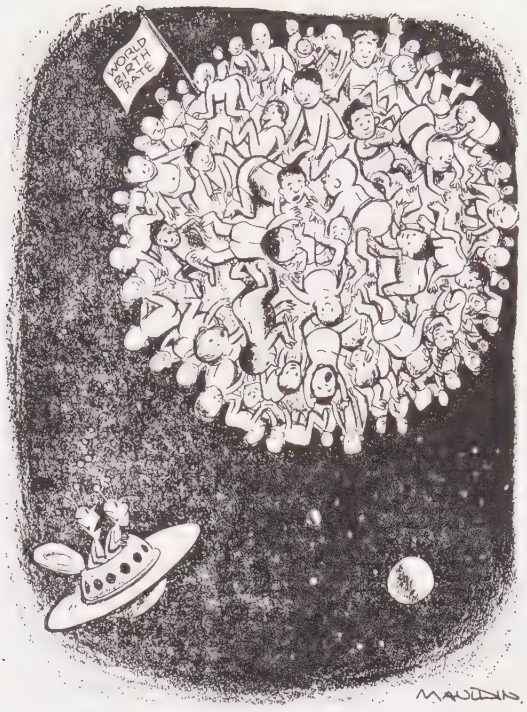
For a long time we thought we had a biblical order to go out and conquer the earth. We also thought we had a biblical order to be fruitful and vastly multiply -- and, of course, for a long time that made sense.

As a young country, America needed more people to fill up the frontier. There was plenty of room and plenty of resources for all. Today, we see a counterpart in Australia, which is the size of the continental U.S. but has only 13 million people, mostly concentrated in a few large waterfront cities.

But that is the exception. Many places in the world, especially in the less developed areas, are dangerously overpopulated and becoming increasingly so.

This crisis is relatively new. In ancient days, epidemics were nature's balance wheel. Cholera, malaria, bubonic plague, smallpox, typhus, typhoid and tuberculosis helped keep population stable.

Then came the industrial revolution, bringing better living for urban masses and medical advances by Jenner, Pasteur, Koch and others. Even so, the death rate dropped slowly.



'That's not a planet – it's an incubator'

Then less than 40 years ago penicillin and other "miracle drugs" were developed and after World War II as noted earlier -- DDT became a highly effective weapon against the malarial mosquito; in Ceylon alone -- one of the worst malaria countries -- the death rate was cut by 75 per cent in 10 years. But birth rates in the less developed countries have remained high.

So we have a drastic change in population -- one without parallel. To illustrate:

FOR THE WORLD'S POPULATION TO REACH 1.5 BILLION, IT TOOK TWO MILLION YEARS, ALL THE WAY TO THE EARLY 1900'S.

BUT TO GO TO 2.5 BILLION IT REQUIRED ONLY 50 MORE YEARS AND TO 3.5 BILLION, only 19 YEARS.

The prospect is for the world's population to more than double -- to 7 or 7.5 billion -- in the 29 years between now and the year 2000.

Has Nature Provided Unisex As a Balancing Factor?

During this very day, because of man's animal identity, which can be changed, the world population will increase by 180,000 -- 67 million additional people in a

year, more than are in the British Isles. By the year 2000, Far Eastern correspondent Dennis Bloodworth forecasts, "Asia will have to feed more people than were in the whole world in 1968."

With 70 per cent of the world's surface unsuited to raise food, every second person in our world is hungry or malnourished. These are mostly in the tropics and subtropics.

And in many cases, those who seem to be doing fairly well in terms of calories, say from rice, are lacking in adequate protein, fats and vitamins.

Lately you may have read a great deal about the "green revolution," the development of new high-yield grains, but at best this will buy time to get population control programs into effect, and to seek out new sources of food supply.

Arthur Clarke, the science fiction writer, speaking at the recent Governors' Conference on the Year 2000, in Hawaii, mentioned developments toward making protein from petroleum. It seems evident that from this or other sources, technology will produce new foodstuffs. But population control must proceed at the same time. For the less developed countries are having to grow from an extremely low economic base -- and their expanding populations are a gigantic millstone holding them back.

We in America and in the other industrial nations have a great stake in this, because the gap between the developed and developing countries has not been closing but growing wider. North America's GNP is 15 times that of all the Latin American nations and Western Europe's GNP is 10 times Africa's.

Clearly, there is little chance of peace in a world where a majority of people are victims of poverty, hunger or disease.

These are all massive problems, but less in terms of despair than of challenge.

How Can We Move Toward the Kind of Future We Want?

Man, having brought about not only the great benefits but the great liabilities of this world, has the power

to correct those liabilities.

"Future Power"

We all have "future power" -- the power to help shape a more humane and just destiny for ourselves and for all men. It requires a new identity for man ---

A Leap Into Sanity

The two most striking examples of what this nation can do when it determines to are the Manhattan Project and the Space Program.

In the first case, the decision was made to build an atomic weapon in time to physically end a world war. Moral considerations and retrospection aside, it was done -- by the commitment of whatever talent, funds and materials were needed.

In the case of the Space Program, the decision was made to put an American on the moon by the 1970's. This too was done -- by the same kind of commitment. When similar purpose and similar dedication of skills and resources are brought to our social ills, they will be cured -- though it may take a longer time.

We need to accept our future power. To quote George Chaplin, speaking before the 2000 Conference, we need to prepare alternative flight plans for the future -- to take into account where we are, generally where we want to go and the various ways to get there. In short, to be pilots rather than passengers.

And I add to Mr. Chaplin's advice, we need to learn what we <u>are</u> and learn to be members of the Aquarian Space Patrol. Get with "Cosmic Intention Therapy," become aware of the proto-mutants in our society and what they portend and make our individual <u>leap into sanity</u>.

The risk is that we may take aboard too much of the wrong kind of luggage -- that we may be "overweight" in terms of prejudices, preconceptions and old and fixed ways of thinking about new problems. In short, that we may not see clearly or creatively enough.

Therapeutic Education Needed

Since the founding of The Prosperos our curriculum

has been one of therapeutic education -- more of an unlearning process rather than learning.

Stop Being Prisoners of the Past

There should be no difficulty in all agreeing that values are going to have to be re-examined, that attitudes in many cases will have to be adjusted. None of us can afford to be prisoners of the past. There is abundant, sometimes jarring, evidence that life styles are changing, that new ideas are evolving about education, work and leisure, family relationships, privacy (or the lack of it) and data banks, the ethics of genetic engineering and many related subjects.

To cite two examples -- which is really one -- the changing role of women and the Gay Liberation Front.

The Women's Liberation Movement

Writing in the journal "The Futurist," sociologist Jesse Bernard contends that because of household appliances and birth control women increasingly are becoming "technologically unemployed -- unemployed, that is, by motherhood."

As we all know, our "whole social structure was organized on the assumption that child-bearing, child-rearing and household management were the major life work of women."

The western religious assumption was that men, first, last and always, must be studs to keep women employed at motherhood and that any kind of sexual play, or "deviant behavior" on the part of both men and women was sinful.

With this greatly altered, Jesse Bernard sees the women's liberation movement -- however flamboyant its language or techniques -- as making a great deal of sense.

"The radical women," she says, "are anticipating a future in which loving and affectionate companionships between the sexes will be possible, based on mutual recognition of one another as individuated human beings rather than as stereotypical male and female sex beings."

The Gay Liberation movement, including the Daugh-

ters of Bilitis, the Mattachine Society and similar male and female groups, anticipate the same affectionate and sexual companionships based upon the dignity of the new identity of man regardless of genital differences, or similarities. The proto-mutants, called Hippies for the time being, are a now of the future, no matter how badly they are "knit together" for the time being. These proto-mutants are knitting a new body but as a newly-born baby orbits around its familiar security, mother, the proto-mutants are between a hard place and a rock as to how to behave. But they know their direction has to be different from the past.

Great resistance must be anticipated but 50 years from now we will look back and wonder what did we ever think was so avant garde about these movements. By that time, it will all just seem so matter of fact.

In the same issue of "The Futurist," New York sociologist Myron Orleans questions whether the middle-class home "is the proper place to bring up a child."

"Middle-class women," Bernard and Orleans contend, "are no longer trained for motherhood. Their insecurity upon having a child is revealed by their immediate resort to the advice of specialists.

"The young mother's frequent over-concern for her infant's proper health, normal psychological development and early speech makes specialization in childhood a lucrative practice.

"The mother then cedes away some of her control over the infant's development. This is drastically accelerated as the child becomes exposed to the peer group, the mass media and the nursery school."

The writers ask if the Israeli kibbutz system of child rearing does not fit "quite well into some basic and cultural changes that America is presently undergoing."

"In effect," they say, "the decline of parental influence over the child goes along with the 'liberated' movements' desire for self-actualization beyond the traditional roles of wife, husband, mother and father.

"As a child becomes more and more subject to the forces outside of the home, the parents, especially the

mother, must seek her fulfillment elsewhere, perhaps in areas for which her education has prepared her."

New Marriage, Family and Sexual Forms For The Future

They believe that "increasingly we can expect to find modifications of the marriage contract. Possibly contracts will be signed specifying rights and duties to be assumed. The contract might include terms which will be effective upon the birth of children.

"The variations introduced into marriage forms by this simple and feasible innovation are enormous even within the framework of the monogamous system."

And, of course, as we know, there are predictions for an increase in many other types of arrangements, to be discussed in subsequent lessons. Toffler lists as examples: "childless marriage, professional parenthood, post-retirement child-rearing, corporate families, comcunes, geriatric group marriages, homosexual family units, polygamy."

These may involve only a minority of the people, but there will be an effect on all.

How to Transcend Breakneck Change

So we come back to the question of how do we gain control of our society, how do we take charge of this breakneck change which is enveloping us?

Toffler's basic answer is anticipatory democracy -- the formulation of social goals, not by the usual institutions, but the people.

Needed: Grass Roots Assemblies

He says, "Let us convene in each nation, in each city, in each neighborhood, democratic constituent assemblies charged with social stock-taking, charged with defining and assigning priorities to specific social goals for the remainder of the century.

"Such 'social future assemblies' might represent not merely geographical localities, but social units -- industry, labor, the churches, the intellectual community, the arts, women, ethnic and religious groups, students, with organized representation for the unorganized as well...

"Social future assemblies need not...be anchored, permanent institutions. Instead they might take the form of ad hoc groupings, perhaps called into being at regular intervals with different representatives participating when needed...

"Such grass roots organisms for expressing the will of large numbers of hitherto unconsulted people could become, in effect, the town halls of the future, in which millions help shape their own distant destinies."

Implicit in this is the awareness that what people really want and demand will eventually be reflected in the political process -- and, in time also, in all of the institutions of our society. If we know what we want and care enough, we can translate dreams into realities.

The Prosperos says, "grass roots assemblies in the form of classes intelligently directed to disestablishment and dishabituation are imperative before Toffler's concepts can begin to take form. "Cosmic Intention Therapy," "Advance Seminar/Translation," "Releasing the Hidden Splendour," "The Crown Mysteries," as well as less essential studies are requisites drastically needed: a heated and widespread evangelism of awareness, consciousness and understanding of the proto-mutant evolution-revolution.

The recent Governor's Conference on the Year 2000 in Hawaii and the several Neighbor Island mini-conferences were one of the kind of assemblies Toffler is talking about; so were The Prosperos' recent mini-conferences at Haleiwa, as well as Seattle, Hollywood, Cleveland, Cincinnati, Washington, D.C., New York City and New Orleans were proto-mutant centers of learning.

If the idea gets sufficiently contagious, we may yet be able to convert future shock into future hope.

Beverly Hills, Calif.
May 15, 1971

Thane

Leap Into Sanity

Lesson 11

By

Thane

PARADOX

It can be no surprise to anyone that strange things are happening to man's religiousness in our time, at least in the West. Just one paradox is more than a weathervane: during the decade from 1957 to 1967, the number of Americans who saw religion as losing its influence jumped from 14 to 57%. At the same time, the sociologists of religion told us that we were in the midst of a religious revival!

As Houston Smith writes, both reports could be true:

1) If religion is read in the first report as institutionalized religion --

2) If religion is read as a personal concern that is only partially channeled through established churches. Seen in this light, the two perceptions don't necessarily conflict. So the question of the quantity of religion that is lying around moves into the question of the form religion is taking. Here, there is a discernible shift: the religion as morality, plus belief *toward religion as experience*, plus a method for attaining it. Let the experience be of God, expanded consciousness, or ego transcendence, the concern today is to get into this changed awareness directly, not to observe codes and entertain beliefs that might pay off in time.

"What men are seeking, is to reach beyond the creeds, ethical codes, and cultic observances of institutional religion to obtain a personal conviction through direct experience, that such terms as God, Ultimate Reality, the Ground of Being, or pure Existence, can make sense." -- Dom Aelred Graham.

The 57% decline of institutionalized religion does not indicate mankind losing his sense of need for religion; it indicates a greater need for a new religion, one which in Nietzsche's phrase, imitates by surpassing. There is a clear indication that for most persons living in the late 20th-century world, Christianity as it has hitherto existed does not afford adequate guidance or a truly meaningful philosophy of life. A Church composed of a Jewish soul, a Greek mind and Roman body is too culture-bound to be universal.

GUIDELINES

The needed changes will not come by ecclesiastical face-lifting. On the other hand, the willy-nilly leap into occultism, weird forms of metaphysics, born out of mind-bending psychedelics will not suffice. (See Lesson Two.) What is necessary is a discriminating awareness with a view to disentangling what is permanent from what is obsolete, what was intended for all time from what was temporary, what corresponds to the human condition from what meets the needs of an emergency situation, what holds possibilities of growth and development from what is lifeless in the Christian tradition as it has come down to us.

The Benedictine monk, Dom Aelred Graham, suggests the following guidelines:

SOFT-PEDAL THE BIBLE:

"The world's most overrated book, it carries no simple and self-evident message directly and powerfully relevant to our every-day lives." Parts of the Old Testament, the Gospels and the Pauline Epistles, abound in memorable, heart-touching passages, but the whole is uneven. Relatively few people can become attuned to the dynamic of Biblical history to the point where it enters significantly into their outlook and conduct."

Play down belief in favor of methods for transform-

ing consciousness: "Religion is not so much concerned with a comprehensive world view as with an attitude to life, an attitude that can be largely independent of an ideology or doctrinal framework." This is one reason why there is such a drift toward Asian religions, where doctrinal formulations are considered hardly worth discussion, where the interest is in practice, particularly meditative and contemplative practice."

Make room for now: "This involves transcending the heavy eschatological emphasis of the original church. Expecting the world to end any day, primitive Christianity was radically future-oriented. Christians simply didn't have enough time for any beliefs that the present life was to be enjoyed and lived to the full."

Cultivate inwardness: "From the beginning the church looked outward--outward to the end of the world, to the coming of the Kingdom; then to adjusting its relations with the Roman Empire; to meeting persecution; to organizing it's official hierarchy; to conducting it's rituals; to converting the heathens; to dealing with heresy; to political maneuvering as an established religion; and now, still outward, to interdenominational dialogue."

Transcend the God-*and*-man dualism: "Western religion is outward or rather upward-looking to the Creator and Redeemer. The view that Christ's union with God is unique is the least acceptable dogma of the Church to half the world's population. Paul, as it happens, claimed to be living with the very life of Christ (Gal. 2:20), but his conviction cannot be adequately expressed in any orthodox formula. Trust Paul rather than the theologians."

Shuck Christianity's superiority complex, one composed of cultural and political rather than intrinsically religious elements: "If institutional Christianity is to transform itself into a truly world religion, it must drop its implicit claim to be the world religion. It must die in order to be born again."

****

In the foregoing lessons re youth's search for meaning, I have attempted to indicate the legitimacy of the movement. However, there is a darker side to the search, and in much of the psychedelic literature, some-

times called Aquarian Age literature, you come upon Milton's infernal serpent much too often for ease of mind. It is certain that not all the Aquarian religion experimentation is occultist, but I find reason for alarm with the great concern with witchcraft, magic (white and black), all of which are animalistic and filled with superstition, and posit the existence of a power, supernatural or paranatural, over our lives. As Castavet, the witch leader of the film, "Rosemary's Baby," avows, "God is dead! God is dead and Satan lives!"

Satan, as the alternative to the "God Is Dead" movement, was never once thought of by its authors.

Why should the Prince of Darkness be reborn into the harsh lights of the technological age! The answer lies in the psychological anxieties resulting in great part from the failure of both science and organized religion to improve the quality of life. Reason, traditional belief in afterlife, theology as a play on hope -- all these failed to satisfy a generation embittered by world disorder and doctrinal constraint -- and impatiently seeking a spiritual shortcut to getting it all together. Pursued to one extreme, the power to stem these anxieties is seen as dark, malevolent, and eminently appropriate to the task at hand. I am well aware of the appeal and dangers of occultism, and The Leap Into Sanity is a call for a theology of environmental awareness which unifies Creation, preserves mystery, and is constructively geared to the needs of man.

TROUBLESOME WAVE

There can be no doubt that the next thirty years is a prospect of unbounded, irrational religious experimentation. Among many things, the blame can be laid at the feet of that crumbling, graven image, Science, behavioral as well as applied. I admire the enthusiasm today, but I am greatly disturbed with the irrational strain running through the Pentecostalist, Jesus Freaks and drug-liturgist movements. I find it quite beyond the areas of sanity for people to be accepting "I CHING" decision-making while objecting to the authority of parent, pastor and sociologist. At the same

time I know that there is a surprising richness in much of the new ritual and ceremony rife with sexual symbol and expression, but it all adds up to a troublesome wave of religious romanticism.

I don't mean to say that there is a great deal to fear from the unorthodox religious expression. I can certainly note the failure of the secular city, the void left by the death of God, and I can see in the new essays, poems and limericks, fairy tales, and so forth, the value of myth-making, which is certainly nothing new If fact, the scriptures themselves are point where tall tales of history come together into the poetry of truth, and this can be a potent and delightful force in the world where the computer print-out has dulled our language. I certainly promote "Sing the story until you and the story and the music are one."

ONENESS IS THE KEY

Whether through psychedelic short-cut or via the awesome self-discipline of Zen, the search is universal, if at times self-defeating and psychologically destructive. There is simply no energy left for doctrinal hairsplitting, or even for church-related social and political action. *The search is the main thing*. But it has to be narrowed to some kind of a view of revitalized structuring. At the same time, in the mind-boggling plurality of religious forums today, there is a chance for every man to expand his God-consciousness and pursue his quest even as if through a glass darkly.

The current conflicts, transformations and general uproar have been a long time in the making. Especially during the last 25 years. Published a quarter of a century ago Alan Watts' *Behold The Spirit, A Study in the Necessity of Mystical Religion*, is a handy indicator of time. The book was a declaration of a search for "non-verbal spiritual experience of the divine rather than mere doctrine or precept. "In his book he thought that mysticism could enable one to operate through "the forms and terms of the official religion of The Western Culture." He spoke of the "spiritual imperialism" of Christianity or other organized religions as a religious style rather

than a religion. He predicted the hunger for mystical experience would deepen and he hoped it would deepen understanding of Christian doctrine and thus strengthen the Christian religion in all its forms.

A new edition of the book has been published and he notes that it has proven "useful to the many Catholic and Protestant theologians who are now revolutionary enough to understand it."

THE BARRIER

The tragedy is that vast numbers of searchers have gone beyond the "keepers of the keys", as it were. There is no doubt that virtually every religion has accepted and sometimes welcomed its mystics. As institutions they have been confronted with the problem of every theologian: the difficulty of capturing the mystical experience in words. It must never be overlooked that mysticism is an almost completely subjective experience. The moment a man tries to define it, the demands of ritual, doctrine and tradition, the very institutional nature of religion, comes between.

"Knowledge of God, the realization of one's union with God," in a word, *mysticism*, is necessary, Watts wrote years ago. "It is not simply the flower of religion; it is the very seed, lying in the flower as its fulfillment and preceding the root as its origin. There is no 'higher religion' without mysticism because there is no apprehension of the meaning of reality without mysticism. It is the *sine qua non* -- the must -- the first and great commandment, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind.' On this hangs all the Law. On this rules and techniques depend, and apart from it mean nothing."

Watts diagnosed that reflection, meditation, cosmic consciousness, the "Nowness" of the spiritual experience may assuage the spiritual hunger. For writing that, he was accused of "creeping pantheism" which he felt needed no defense. He now writes, "because from my present point of view, all doctrines of God -- including atheism -- are ultimately false and idolatrous, because doctrines are *forms of words which could never be more than*

pointers toward mystical vision, and not by any means the best pointers."

He labels Christianity and Judaism as "monarchical religions...their doctrines and precepts can produce pseudo-mysticisms, which amount to no more than the superstitious comforts of fantasy and magic, or shrieking in desperation to high heaven." The latter sounds suspiciously like the new orthodoxy: Jesus Freaks. *

Possibly, the new theology or theologies which abound on every hand, do not obscure the experience of mysticism. As Robert Kirsch writes, "It is quite possible that through the effort of the mystic to find union with that power we call God, whatever form that revelation takes, that others may also find a spiritual experience." All theologies, including the Jesus Freaks, and the practical elements that religions explore and attempt to define another order of experience, all have their strengths and weaknesses just as mysticism itself.

In these lessons and those that follow there is always the danger that words will obscure, if not prevent, the student from achieving a mystical high. That is the risk that we must run in achieving the Leap Into Sanity.

Words are part and parcel of man's sensory system and there has never actually been a totally successful universal way of bypassing the sensory system and its private products. Many practices have been successful on the individual level but that certainly isn't universal. For that reason I am appending an article written by the noted radio and television genius, Dave Garroway. It is, of course, satire and for that reason alone I think it is important. Mr. Garroway wrote this as a guest columnist for vacationing Morton Moss of the Los Angeles Herald-Examiner, Aug. 10, 1971. Don't let it mislead you, for it is truly saying something significant as far as this lesson goes.

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* The various Jesus Freaks groups seem to be "monarchical" already if the news stories of parents being unable to visit their children, who have become converts, without guards always standing by.

XP TAPE -- TRULY AN EXPERIENCE

by Dave Garroway

(There may be some doubt as to whether the following should appear in Trends or in Leap Into Sanity. I've decided to include it in Leap Into Sanity because if I use it in Trends it will reach only one group of people in one mailing. By using it in Leap Into Sanity it will continue to reach people over the years.)

I'm glad to have a chance to write this guest column while there is still radio and TV as we know it. For soon these media will be overwhelmed by the new communications technique that I have almost perfected which I call XP Tape. What that really means is Experience Tape. As you know, we have already learned to tape sight and sound for television and radio. You recall, too, that the human nervous system consists of many little fibers called nerves which are in reality, electrical conductors (like wire) and which conduct tiny electrical impulses from the sense organ involved -- the eye, the ear, and so forth -- to the brain.

In general, we have five of these main sense nerve channels - sight, hearing, touch, taste and smell. Actually, there are probably a lot more than five because the sense of touch breaks down into many separate kinds--such as hot and cold, pain and pleasure, pressure, being tickled, sharp and dull, and so forth. Say there are perhaps forty of these senses in total feeding information to our brain. The total information fed into our brain from the sensory organs comprises what we call experience. It may be a little surprising to realize that all of our knowledge of the outside world, everything we know about everything outside of our brain, comes to us through these sensory nerves and makes up the experience of life as we know it. Our brain, which remembers so beautifully, is like a tape recorder with forty incoming channels of information.

What I propose to do (and have almost accomplished except for one or two details) is simply this: I intend to "bug" the human nervous system. The electrical principle known as induction is the method used to "bug" or "tap" a telephone line for example. It is very simple. It consists of putting a loop of wire around that telephone line or simply in its close vicinity and that second piece of wire will have in it a

minute but exact copy of the varying current going through the telephone line. This minute copy can be amplified and you have an exact copy of the telephone current which can be easily fed into a tape recorder and recorded.

My invention consists of a device which appears to be something like a football helmet with cleverly placed little pieces of looped wires and inductors inside the helmet which, when placed on the head, will pick up and copy the exact electrical current flowing into the brain from all the sense organs. We've fed these to a forty-channel tape recorder and there we have recorded on tape exactly what the brain received by way of experience.

Suppose now that we see how this works. I put my helmet on and sit down to an elaborate, beautifully prepared chicken dinner cooked by a master chef. Tender crisp chicken stuffed with oyster dressing, warm southern biscuits,a tang of cranberry sauce and excellent red wine...all the fixings. As I eat this chicken, and savor its taste and smell the aromas of the dressing and wine, hear the crackling of the chicken skin in my mouth, see the colors of the bird, warm browns and reds and a shining silver under white napery, I am simply experiencing the signals of my forty sensory channels. But remember, exactly the same signals are going to the tape recorder and being recorded there. Now, when I'm finished, and thoroughly satisfied, I stop the tape and I take off the helmet and you come in.

Now you have had nothing since breakfast and you're hungry so you put the helmet on, we roll the tape back to the beginning and lower the lights, sit you in a very comfortable chair and then the tape begins to play back the experience of the chicken dinner that I have just had, directly into your brain. It induces in the proper areas of your brain, exactly the same electrical currents that I just enjoyed in having the chicken dinner.

This XP TAPE can be broadcast in stereo, for everybody in the country to enjoy, and fully experience everything that I did as I recorded it. All the universal pleasures shared simultaneously by everybody in the world. Think of the importance to other entertainment media -- who's going to watch a flickering reproduction on a screen or TV instead of something of

which you can enjoy the actual real-as-life experience. Who, in fact, is going to do anything but stay home and play tapes all day long?

Of course, I understand the social and financial implications of this are very great. I am organizing a small production and distribution company to handle these tapes. While I really don't care about power, somebody's got to be in charge and it might as well be me. Of course, there are political implications too, because control of these tapes means control of the basic wants and desires of all the people...control of all the experiences of the people's lives.

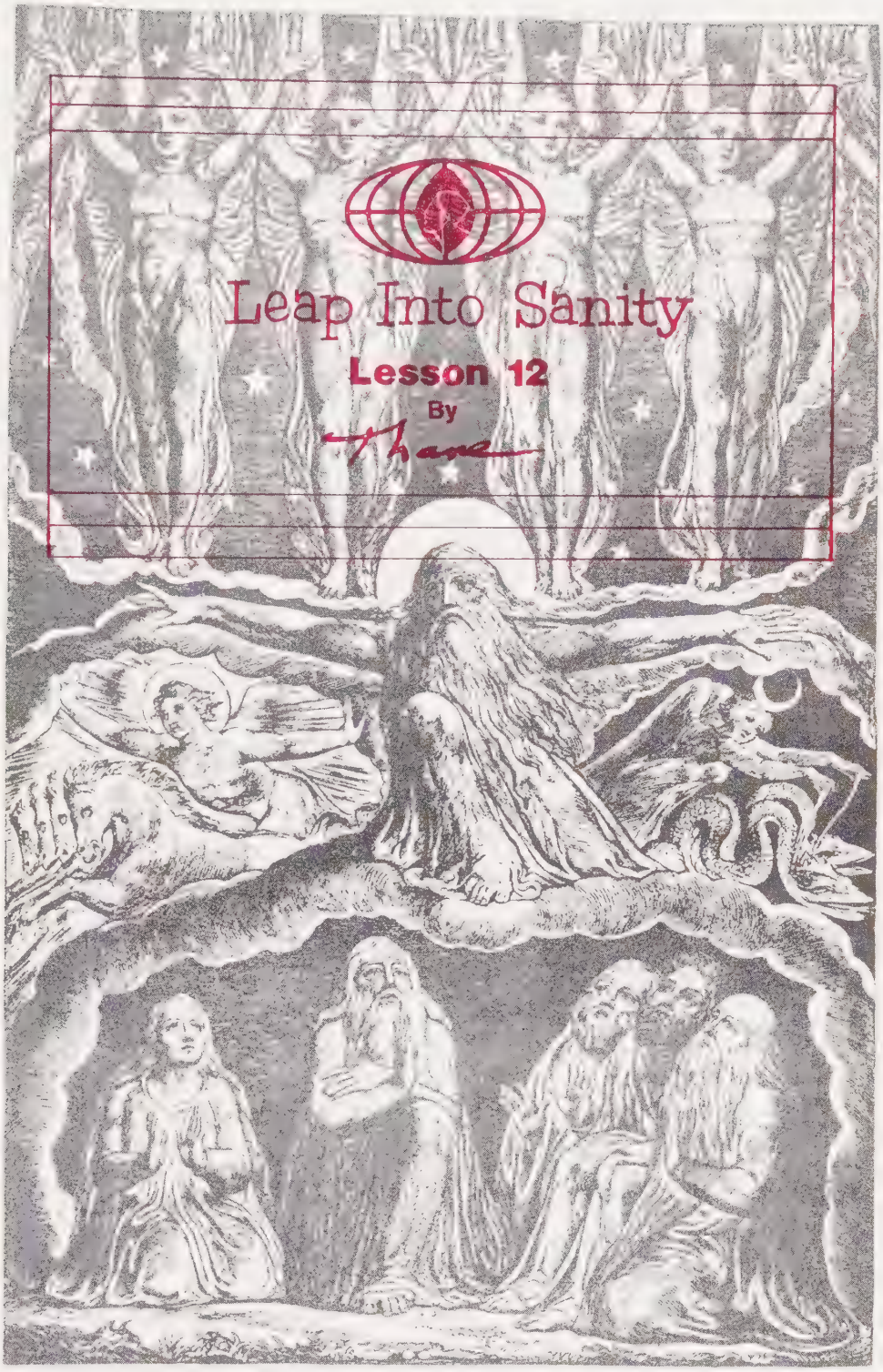
If this invention got into evil hands, the possibilities are terrifying. You could tape the experience of torture...the exquisite agony of a drop of sulphuric acid in the eyeball...you could even tape the sensations of a man as he died. And, if people didn't agree with you politically you might condemn a man to have the sensations of death...not just once, but many times.

When I write all this out, as I have here, sometimes I think I shouldn't complete the last little technical bit that I need in this system because it looks like it's bigger than both of us or all of us. However, I'm sure that this is not the first time this idea has occured to anyone at home or abroad, and I wonder how far real experiments have been made. How far somebody has progressed in the real development of this earth-shaking device is difficult to ascertain. I've looked into it, tried to do some elementary research on it and I keep running into a stone wall. One that reminds me very much of the stone wall of silence in the early 1940's when you asked a scientist about atomic energy.

---Dave Garroway

Washington, D. C.
November 3, 1971

Thane


Leap Into Sanity
Lesson 12
By
Thane

IS MYSTICISM COMING OUT OF THE CLOSET?

A recent survey by sociologists Andrew M. Greeley and William C. McCready shows that:

FOUR OUT OF TEN AMERICANS HAVE EXPERIENCED "A POWERFUL SPIRITUAL FORCE WHICH SEEMED TO LIFT THEM OUT OF THEMSELVES."

The *New York Times* asks:

ARE WE A NATION OF MYSTICS?

Almost all of my professional life has dealt more with mysticism than with anything else. More often than not, this was a poor passport as far as the average American was concerned, and even worse as far as the so-called intelligensia were concerned. Only in recent years does the word mysticism produce great interest on the part of those I meet. For many years, especially during the 30's,when I was questioned as to my profession, I usually said "Psychologist." This always produced a general acceptance, though I'm sure most people didn't have the slightest idea of the areas of psychology that I had studied and used in my professional life. In the middle 30's mysticism was nothing more or less than a "dirty word" on the average campus throughout the country. Almost everyone knows that the last few years have brought a radical change in this area.

In the beginning of their research, Greeley and McCready were not even sure what a mystical experience was like, what feelings an individual had during it. Although it is often difficult to put into words, the researchers compiled a list of possible descriptions drawn from the writings of Marghanita Laski and others. In a national survey they conducted, they asked some 600 persons who said they had had one or more mystical experiences to check off suitable descriptions. Following this they came to their conclusions.

* * * * * * * * * * *

Until the day he died, Blaise Pascal, the French philosopher, carried on his person the words he wrote after his conversion experience:

From about half past ten in the evening to
about half an hour after midnight.
Fire.
God of Abraham, God of Isaac, God of Jacob,
Not the God of philosophers and scholars.
Absolute Certainty: Beyond reason
Joy. Peace.
Forgetfulness of the world and everything
but God.
The world has not known thee
But I have known thee.
Joy! Joy! Joy! Tears of Joy!

John Buchan, novelist and Governor General of Canada,and as Scottish as Pascal was French, described a similar experience:

"I had been plowing all day in the black dust of the Lichtenburg roads, and had come very late to a place called the Eye of Malmani--Malmani Oog--the spring of a river which presently loses itself in the Kalahari. We watered our horses and went supperless to bed. Next morning I bathed in one of the Malmani pools --icy cold it was--and then basked in the early sunshine while breakfast was cooking. The water made a pleasant music, and nearby was a covert of willows filled with singing birds. Then and there came on me the hour of revelation, when, though savagely hungry, I forgot about breakfast. Scents, sights and sounds blended into a harmony so perfect that it transcended human expression, even human thought. It was like a glimpse of the peace of eternity."

F. C. Happold, a contemporary of Buchan, and a writer and educator,also describes an overwhelming experience:

"It happened in my room in Peterhouse on the evening of 1 Feb., 1913, when I was an undergraduate at Cambridge. If I say that Christ came to me, I should be using conventional words which carry no precise meaning; for Christ comes to men and women in different ways. When I tried to record the experience at the time, I used the imagery of the vision of the Holy Grail;it seemed to me to be like that. There was, however, no sensible vision. There was just the room,

with its shabby furniture and the fire burning in the grate and the red-shaded lamp on the table. But the room was filled by a Presence, which in a strange way was both about me and within me, like light or warmth. I was overwhelmingly possessed by Someone who was not myself, and yet I felt I was more myself than I'd ever been before. I was filled with an intense happiness, and almost unbearable joy, such as I had never known before and have never known since. And overall was a deep sense of peace and security and certainty."

Joan of Arc, visited by angels on the eve of battle.

Such extraordinary experiences--intense, overwhelming, indescribable--are recorded at every time in history and every place on the globe and, as Greeley and McCready argue, are widespread, almost commonplace in American society today. In times past, Joan of Arc had such an experience before leading her army into battle; St. Paul was knocked off his horse by a flash of light; Jesus apparently had at least two such experiences--one at the time of his temptation and on Mount Thasor; the Buddha and Mohammed began their religious preaching after such interludes; the Shamans of the Indian tribes of the Central Plains and the dancers of Bali go into mystic trances;Thomas Aquinas, just 700 years ago, described his life's work as "straw" (mihi videtur ut pavia) after an intense ecstatic experience, and died, almost gladly, a few months thereafter; Abraham Lincoln may have had an intense mystical experience before the death of his son and the signing of the Emancipation Proclamation; Juan de la Cruz, in prison, wrote his haunting lines,

"Upon a gloomy night,
With all my cares in loving ardors flushed,
(O venture of delight!)
With nobody in sight
I went abroad when all my house was hushed."

G. K. Chesterton describes an ecstatic trance in front of a toy-shop window; Paul Claudel saw the whole of Reality converge by a pillar in Notre Dame de Paris at the first vespers of Christmas.

St. Paul felled on the road to Damascus by a flash of light.

But wherever the place and whatever the trigger and whoever the person, there run through the accounts of such interludes certain common themes--joy, light, peace, fire, warmth, unity, certainty, confidence, rebirth. Easterner and Westerner, saint and sinner, man and woman, young person and old, all seem to report virtually identical experiences--intense, overpowering joy which seemed literally to lift them out of themselves (and in some instances the ecstatics thought they could actually see themselves from the outside).

No one with any familiarity with history or anthropology or psychology can deny that such events occur. They are a form of "altered state of consciousness"--to use the current phrase--something like intoxication or delerium or hypnotic trance, but different in their intensity, their joyfulness and their "lifting out" dimension. In some cases, such experiences were triggered by drugs, and others by ritual dances,and still others by disciplined meditation; but most such "ecstatic interludes" about which we have accounts seem to be purely spontaneous--a man casually walking by a tennis court suddenly is caught up in a wave of peace and joy "as time stands still."

Such profoundly skeptical writers as Karl Mannheim, Sigmund Freud and Bertrand Russell have commented on the existence of these "oceanic" feelings. Freud, who never had such an experience himself, was interested in them and included a description of the experience of his friend Romain Rolland in his book, *Civilization and Its Discontents*: "A peculiar feeling, which never leaves him personally, a feeling which he would like to call a sensation of 'eternity,' a feeling as of something limitless, unbounded, something 'oceanic.' It is purely subjective experience, not an article of belief...."

The best-known study of ecstacy is still *The Varieties of Religious Experience*, by William James. He characterizes such experiences as "ineffable" (defying expression), "noetic" (providing an overwhelming experience of understanding), "transient" (lasting but a short time, although the "afterglow" may persist for a lifetime) and "passive" (the person feels "grasped" by some sort of superior power).

James himself did not know what to make of these experiences. He was too careful a scholar to write ecstatics off as madmen, but too skeptical an agnostic

to accept their testimony that the universe was as benign and as joyous as they perceived it. Toward the end of his book, he offered a cautious concluding judgment: "Nonmystics are under no obligation to acknowledge in mystical states a superior authority conferred on them by their intrinsic nature. Yet...the existence of mystical states absolutely overthrows the pretension of nonmystical states to be the sole and ultimate dictator of what we may believe."

The mainstream of psychoanalytic writing on ecstatic episodes is much less general. Its contention is that a mystical experience is a form of regression. It is "like schizophrenia," and "escape from reality." But, unlike the schizophrenic, the mystic does not retreat all the way into an inner reality. Stimulated by a severe "life crisis," an unacceptable external reality, one retreats to the world of infancy where one can deal with (or bypass) frustration and disappointment to an intense sensate experience. The mystic is a neurotic, a misfit, an incipient psychotic; he cannot cope with the real world, so he flees to one of make-believe.

This is a dangerous diagnosis and conclusion; in 90% of instances it is simply untrue. Fortunately, the verdict is not unanimous. The psychologist Abraham Maslow thought that "peak experiences," or "core experiences" were benign and healthy. Some psychologists who have identified with the counterculture suggest that ecstacy induced by drugs or fasting, or contemplation, or self-hypnotism may be a means of personal growth. But it is still fair to say, on the basis of the published literature, that most psychologists tend to think that ecstatic episodes are either bizarre evidence of a disturbed personality, or a potentially dangerous search for novelty among unbalanced young people in the counterculture. Most Americans will doubtless go along with such judgments. Though Greeley and McCready are thoroughly unmystical themselves, they discovered that a few people they knew had experienced such episodes. On the whole they did not seem to the researchers to be schizophrenic personalities, or even more neurotic than the general run.

So, motivated by no more elaborate concern than curiosity, they managed to find room in a representative national survey of ultimate values among some 1,500 American adults for a handful of questions on

mystical experiences. They wondered how many people in American society have had "mystical" or "oceanic" experiences, what kinds of people are likely to have them, and what impact these episodes have on their lives. The two researchers admit that other sociologists and psychologists might consider them a trifle mad to use the techniques of a national sample survey to fathom the unfathomable, explain the inexplicable, the ineffable. But they argued that the national sample may be the only way to begin a study of mystical experiences in modern society. There is no other technique to determine how often and to whom such experiences happen. They concluded that those mystics who are discovered by a national survey are likely to be very different from the college freshman who volunteers for psychological experimentation, or the wandering mystic who drops into a researcher's laboratory.

Furthermore, it is my opinion that artificially induced ecstatic experiences produced by drugs, or contemplative exercises, or the various kinds of hypnosis or "mysticism machines" are not necessarily the same things as the spontaneous experiences the respondents reported. The basic difference between the interlude induced by a hallucinogenic drug and the spontaneous ecstatic interlude is that one is drug-induced, and the other is not. However similar they may seem to be, they differ in that one critical respect at least. It may turn out that laboratory experiences and "natural" ones are indeed similar, but the only way that can be established is to study those who have had *natural* experiences.

Greeley and McCready limited their investigation to those who reported having solitary mystical experiences. Group mystical experiences, they believed, may occur in some segments of the population,such as young people living in a community,but these communities are hard to ferret out with existing science and techniques and are not typical of the national population, which was the researchers' basic interest.

They found that the toughest problem was to figure out how to ask the question. "Do you just walk into peoples' homes and ask them if they have ever had a 'religio-mystical experience'?" They did this in one of their pretests and 50% of the respondents said they had. Their instincts--on which all question-worders rely heavily in the survey game--suggested this might

be too high a proportion. "Another try was to ask whether they had ever felt as though they had become completely one with God or the universe. About 45% insisted they had. Finally they settled on a question that seemed to reflect the mysticism literature described as the core of the experience: 'Have you ever had the feeling of being very close to a powerful spiritual force that seemed to lift you out of your self?'"

About 600 persons, two-fifths of the 1,500 persons asked the question, reported having had at least one such experience. About 300 said they had had it several times, and 75 said they had it often.

Does such a question really get at whether a person has had a "mystical experience" in the classic meaning of the word? The researchers say that, until further research is done, they cannot say for sure. "Obviously, one has to know far more about the experience that an individual respondent has had than can be gleaned in a first-round exploration." No survey question is ever perfect and I doubt that the one used by Greeley and McCready is adequate in many respects. If there is more research on mysticism, whoever does it will probably find better ways to ask the question. But, as the researchers say, "On the other hand, someone has to ask the question for the first time or there would be nothing on which to improve.

"But we [Greeley and McCready] are moderately hopeful that the wording of the question is accurate enough for our present exploratory purposes. Those who say 'yes' to it report that they have had an experience of a powerful spiritual force which seemed to lift them out of themselves. This 'lifting out' *(exto— "I stand out," from whence the word ecstacy)* seems to be characteristic of all the mystical experiences about which we have read in literature. Furthermore, more than two-thirds of those who have had such an experience placed the experience at the top end of a seven-point intensity scale. We are then dealing with people who report an intense experience of being lifted out of themselves by a powerful spiritual force. More than this we cannot say. Even if some (many, most) of these experiences are not 'mystical' in the classic sense of the word, it is nonetheless a striking phenomenon that a large segment of the population is prepared to report such an intense experience. What

ever the nature of that experience, and however much it might fit the definition of traditional mysticism, it is in itself worth investigating."

Since there was not the time or the money to ask for a detailed description of each experience, they presented the respondents with two lists on which to check off answers. One list offered choices of what triggered the experience, and the other what the experience was like. Sure enough, the patterns they anticipated did emerge. "A feeling that I couldn't possibly describe what was happening to me," "The sensation of my personality had been taken over by something much more powerful than I am," "A sense of a new life, or living in a new world," and "A sense that I was being bathed in light," clustered together in a pattern. Not only did such a cluster emerge (they called it the "twice born" factor), but the principal relationships corresponded precisely with those "mystics" who scored high on the scale created from the cluster.[1]

Anyway, the researchers have a substantial segment of the American population who have had intense spiritual experiences. They cannot now prove with certainty that they are all mystics,but they can ask what kind of people have such intense spiritual experiences.

The following is taken directly from Greeley and McCready's report. To suspend judgment on whether these are real or unreal mystical experiences, they put quotes around the word "mystical."

Who are the ones who have "mystical" experiences? People in their 40's and 50's are somewhat more likely to report "mystical" interludes than those in their 70's or their teens. *Protestants are more likely to experience them than Jews, and Jews more likely than Catholics. Within the Protestant denominations, it is not the fundamentalists who are the most frequent "mystics" but the Episcopalians (more than half of them). And within the two major denominational groups, the Irish are more likely than their co-religionists (be they Protestant or Catholic) to be "mystics."*

(1) A technical monograph describing the methodology in great detail is to be published by Sage Publications, Inc., Beverly Hills, Calif., sometime during 1975.

Who are those who have these episodes often? They are disproportionately male, disproportionately black, disproportionately college-educated,disproportionately above the $10,000-a-year income level and disproportionately Protestant.

They are not, then, socially or economically disadvantaged in our society. If our ecstatics are running from anything, it is not from their social conditions; and while the "mystics" are disproportionately black, it is not the poor blacks, but the college-educated ones who are more likely to have had such experiences. Furthermore, the "mystics" have positive and happy recollections of their childhoods; they report close relations between their mothers and fathers and between themselves and each of their parents. They also report a religious approach by their fathers and mothers that was characterized by "joyousness." (Apparently it is the father's religious joyousness in particular which predicts ecstatic experiences in the child.) Finally, the whites who had such experiences are less likely to be racially prejudiced.

Most of our "mystics"--though not all--are religious in the sense that they are affiliated with one of the major denominations and they attend church, but there is a tendency for them not to be "churchy." They also seem to have an extremely strong sense of confidence in life after death.

There's nothing on the surface, then, which would indicate that, either socially or psychologically, the ecstatics are deprived or disturbed. One would have liked, of course, to administer complex personality tests, or to attempt in-depth clinical interviews, but these were prohibitively expensive techniques. "We did administer the brief Psychological Well-Being Scale developed by Prof. Norman Bradburn. The relationship between frequent ecstatic experiences and psychological well-being was .40, the highest correlation, according to Bradburn, he has ever observed with his scale. We tried to explain away, or at least to diminish the strength of this correlation by taking into account a number of variables (education, sex, age, race) that might be responsible for it. The result was the correlation remained virtually unchanged,declining only from .40 to .39.

"We confess to being somewhat dismayed when professional colleagues dismiss our findings with an abrupt certainty: 'Those people can't be having religious experiences.' Maybe not, but they're having something; and whatever the hell it is they are having, it correlates with mental health at a very high level. If we had found any other correlate,the mental-health establishment would be knocking down our doors demanding to know more. If anything else but 'ecstacy' were that good for you,it would sell as if it wouldn't be on the market next year."

There is something stark and unsatisfying about using tables,a correlation coefficient, a factor loading. Perhaps we should all be content with such unromantic numbers when one is studying political behavior, but it is hard--even for the convinced survey-freak--to settle for numbers when one is studying something as spectacular and bizarre as "ecstacy." Greeley and McCready would dearly love to have heard respondents tell them in their own words what their experiences were like,but such techniques would have been extremely costly. They had to be satisfied with their numbers--though, as they report, they did find some "mystics" to interview. Unfortunately, they were completely unrepresentative. But their own words are extremely interesting.

"When our research findings became known to colleagues and friends,we encountered intense skepticism. One reviewer of an article we submitted to a major professional journal accused us of trying to 'bamboozle' the social-science fraternity. A referee from another journal dismissed our findings as impossible and misleading. Representatives of funding agencies listened politely when we proposed further research, but shook their heads. The market was down and there were so many important things to study. We thought the funding agencies responsible for mental health research would be intrigued by the strong correlation we had discovered between ecstacy and mental health. It turned out they simply didn't believe us. That scientific objectivity is intriguing.

"A second group of friends and colleagues did not deny our competence, our honesty, or our objectivity; but almost as soon as they heard our findings, they eagerly searched for 'natural' explanations--tachycardia, electrical discharges in the nervous system, a concatenation of lows or highs in the various biolog-

ical cycles, a particular constellation of personality characteristics, inherited shapes of nerve-endings, dietary deficiencies, fatigue, and so forth."

This kind of response at first baffled the two researchers because they did not argue, and do not argue, that there is anything "supernatural" about ecstatic interludes. As social scientists they are concerned about the prevalence and incidents, the correlates and the antecedents of such episodes--who has them, how often, what impact they have on their lives. They make no leap from those concerns to questions of whether such interludes "prove" anything about God or about the supernatural. Their stance is that they leave the metaphysics, the theology and the perceptual psychology of these episodes to metaphysicians, theologians and perceptual psychologists. They stand with William James and say only that these are cognitive experiences which are interesting as such. They feel that their data does not necessarily tell them anything about the ultimate nature of the cosmos. They feel that it is curious that so many of their colleagues felt compelled to refute the claims of special revelatory power for these cognitive interludes. In fact, they never made such claims.

Greeley and McCready as investigators in this study are part of that rapidly vanishing minority of believing and practicing Catholic Christians. They feel certain that such a religious posture is not dependent on ecstatic experience at all--their own, or anyone else's. They say, "Anyone who has had such an experience or who has read about them must decide for himself whether the universe is as benign,as gracious, as joy-producing as the 'mystic' says it is. The evidence is inconclusive. The 'mystic' may be right, or he may be wrong; his cognitive experience may be a hint of an explanation or it may be self-deception." They believe in graciousness; they also believe that the only contribution a research on "mystical" experience can make to the ultimate issue of whether the universe is gracious or not is to sharpen the question. "If our data are accurate,we would estimate that, given the educational level of readers we are attempting to reach,perhaps as many as half of them have had episodes of the sort we are measuring. We also would bet on the basis of our personal interviews that most of them have never discussed the experience with anyone else."

The third reaction was the opposite of the two others. Friends and professional colleagues began to drift into their offices, write letters, and telephone with, "Say, I wonder if you'd be interested in some experience I've had...." Some colleagues remained absolutely silent at a seminar, others expressed polite and occasionally not so polite skepticism about their data, and then afterwards came up to them in a corridor with detailed really spectactular ecstatic episodes. "Even at one of the world's most empirical places, the National Opinion Research Center, there are 'mystics' on the loose, and they're not completely absent in some of the senior positions. Heaven only knows,but there are probably some around William James Hall at Harvard University."

They discovered, as I did many years ago, that at any social gathering you only need raise the subject of such research to find at least one person in the group has had ecstatic experiences. I don't know the size of group they are talking about,but I have always had more than one proffer their experiences to me. *Ad nauseum*,I might add. They say, "We simply enjoyed this phenomenon because it promptly shut up the skeptics; now we're also pleased with the information provided by these very unsystematic interviews since it puts flesh on the bones of our statistical findings. From a few more than 20 such random interviews we have made a number of conclusions which could serve as the basis for further research:

"(I) Like the mystics of a classic tradition, the interviewees perceived the phenomenon as fundamentally cognitive. They *saw*--not a person or a vision necessarily--the 'way things really are.' The core of the event is *knowing* something, of Something. The joy, peace, heat, light and other such aspects of the experience are perceived as the result of the 'knowledge.' The truth of what they 'know' is unshakable conviction,even if they are not able to put such truth into precise language that would have meaning for those who have never experienced like episodes. 'It was like a rose blooming in the snow and my life has never been the same since.'

"(II) Virtually all of the respondents have never spoken of their experiences to anyone--spouse, friends, family, clergymen. When a discussion of statistical research on the subject 'legitimizes' talk a-

bout it, the revelation comes as something utterly astonishing even to those who know the person well. 'Why didn't you tell me about it before?'is the standard question, to which the standard reply is, 'It just didn't seem to be the kind of thing people talk about.' Least of all does one talk about it to a clergyman. One woman remarked that she did not even mention it to her brother, who was one, because, as she said, the clergy simply don't believe in those things any more, and he would want her to see a psychiatrist.

"(III) Some of the episodes are spontaneous,with no apparent 'trigger.' Others are occasioned by clearly defined triggers, some of them crisis situations of the sort that psychoanalytic writers postulate, but others not.[2] 'I was sitting in the window studying for an exam, and the whole world poured in on me.'

"(IV) Some experiences are overwhelming in intensity. Joy, confidence, heat, light, fire, laughter, enthusiasm are so powerful that they almost sweep the one caught by such an experience off their feet. To cope with such intensity requires a fair amount of ego strength and support from those around one. We suspect that many who end up on a psychiatrist's couch may be those who cannot cope with such intense experiences. Hence the analysts form their conclusion of the phenomenon from a very biased example. Other experiences, however,may be much more gentle--powerful, indeed, but subtle rather than overwhelming. 'I stood on the pier, looking at the stars and everything was so peaceful it seemed like I was in eternity and it would never end.'

"Some of the respondents can't remember *not* having 'mystical' experiences, while others seem to have had them only once or twice. But both groups insist that the experience is either the most important thing that ever happened in their lives, or one of the most important things, that they have shaped their behavior and made their decisions on the basis of the experience.[3]

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(2) My first ecstatic experience noted in the early part of this monograph would fall into that category. Thane.

(3) My own experience seems to fit this category exactly. Thane.

"Interestingly enough, no one to whom we have spoken wants such experiences again; they are astonished that some people might deliberately seek them.[4]

"Ecstatic interludes are glorious when they happen and they are critically important to the people who have them, but they are disconcerting, disruptive and disturbing. It is as though people are saying 'thanks, but no thanks.' One person told us, 'It was so joyful that it hurt; I don't ever want it to happen again. I couldn't stand such pain and I couldn't stand the worse pain of it stopping.'

"(V) We encountered a number of people to whom sexual intercourse was the 'trigger' of their ecstatic interlude (about 20% of the sample). These respondents agreed, that while their experience was occasioned by orgasm,it was categorically different from orgasmic pleasure and much more powerful. As far as we know, explicit sexual pleasure has been noted only once before--by Marghanita Laskey in her book *Ecstacy*. 'I had just settled into the "afterglow," said one interviewee,'when something else happened which made the pleasure of that almost perfect love-making seem almost not to matter. I was possessed by something or someone whose demands made my very sexy partner seem dull and uninteresting. I was scared silly and thought I would lose my mind with pleasure....' Perhaps the reason such scant attention is paid to such a trigger is that in the Western tradition,most of the 'mystics' who wrote about their experiences for us were celibate (though they certainly used passionate sexual imagery to describe the event).[5]

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(4) This is one of the major points I try to convey in my talk,"Adventures in the Psychic/Extended Perception World," and reiterate in the Comprehensive Workshop class each year. To directly seek the ecstatic experience is to go about it wrong and will bring a sterile result. Thane.

(5) This is exactly the sort of spin-off I attempt to convey in the "Prosperos Life Class" and "The Crown Mysteries." This sort of ecstacy, which is grist to the mill of Crown Mysteries, has to be a spin-off. Thane.

"(VI) The people we intervewed were, with one exception, all 'religious' in the broad sense of the word, though many of them were not 'churchy.' We asked one person who had no formal religious affiliations and was an infrequent church attender what he thought about the question of human survival after death. He responded, 'I don't have any explicit or verbal answers to that question. All I know is that, once you have experiences like I've had (he had had two of them), that question doesn't seem very important. You know things will be all right, and you don't bother yourself worrying about details.'[6]

"(VII) There is a curious loss of time perspective associated with the ecstatic interlude. 'Time stands still' is a phrase we hear frequently. Hours seem like seconds, or a few moments like hours. It is during that period of time confusion, that the unity and conversions of all things are perceived. One respondent told us how he frequently walked down to a pier jutting into a small lake on an evening and the next thing he knows, it's sunrise. Another described her sister finding her in church several hours after she had gone in, even though it seemed to her only a few minutes had passed. John Brodie, the articulate, sophisticated former quarterback for the San Francisco 49ers, has described the phenomena of time-lag when dropping back to throw a pass.

"(VIII) For all but one of the respondents, the experience was benign. In the one exception, the structure of the experience was the same: time stood still, the universe was perceived as converging, one's place in it was clearly specified. But the universe in this instance was hostile, vindictive; and instead of joy and peace, the person experienced what he called 'cosmic buzz.' We were able to tease out of our national surveys some evidence of similar phenomena which we called 'dark night' mysticism. (It is more like the dark night of the senses of classical mysticism than the dark night of the soul with its more specific religious connotation.) Those who have such experiences seem most likely to be from unreligious backgrounds and from fairly aloof and reserved family relationships. 'If God is responsible for those things,' said our agnostic respondent, 'I don't want any part of him. He is Ingmar Bergman's spider.'

(6) This state of non-expectancy is the goal of Leap Into Sanity.

"(IX) All of the respondents were creative, happy, dynamic individuals, though we would hesitate to say whether their creative proclivities were a cause or effect of their ecstatic episodes (or neither). One might say of most of them that they were intense individuals, but on the basis of their career performances and achievements, as well as the quality of their relationships with family and friends, the intensity seemed constructive rather than neurotic. 'What the hell,' said one young woman, 'you gotta do something til it, or he, or she, or whoever, or whatever it is gets around to coming back again.'

"(X) There seems to be some relationship, which we have not yet been able to understand, between 'mystical' experience and consciousness of death. We use the word 'consciousness' advisedly, because we are not disposed to say our interviewees are more afraid of death. They are more aware of death, but this awareness does not seem to be morbid. As one very active young woman put it,'I am not afraid of death, but it's very much on my mind. Sometimes to think about it makes me relaxed and peaceful.'

"(XI) A 'sudden death' experience has triggered 'mystical' interludes for some of our interviewees. Their descriptions parallel the pattern recorded by sudden death researchers--the rapid turnover of anger, life passing in review, resignation, peace, serenity and then ecstatic joy (and the next thing you know you're in a snow bank and having to study for final examinations after all)."[7]

(7) As far as death is concerned, I have had at least one experience that supports the words "resignation, peace, serenity, and then ecstatic joy...."In the late 20's I drowned in the bay at Seal Beach, Calif. According to the Pulmotor Squad from the City of Long Beach, there was no use for them to go into action. A close friend persistently and insistently enjoined the Squad to continue their efforts for 45 minutes until I revived. A similar experience was mine in Nuremberg Prison in Germany when I appeared to be "dead" on the floor of the cell to my cellmate. I was not an observer and I presume I was in what might be termed a catatonic state. For hours, later, I laughed, according to the cellmate, and my extremely subjective, and certainly ecstatic, memories, when conveyed to Walter Lanyon, triggered him to write *The Laughter of God*. Thane.

In "The Accident," G. K. Chesterton describes, with characteristic flair, one such event in his life on the occasion of a runaway hansom cab:

"But in those few moments, while my cab was tearing toward the traffic of the Strand...I really did have, in that short shrieking, a rapid succession of a number of fundamental points of view. I had, so to speak, about five religions in almost as many seconds. My first religion was pure Paganism, which among sincere men is more shortly described as extreme fear. Then there succeeded a state of mind which was quite real,but for which no proper name has ever been found. The ancients called it stoicism....It was an empty and open acceptance of a thing that happens--as if one had gotten beyond the value of it. And then, curiously enough, came a very strong contrary feeling--that things mattered very much indeed, and yet that they were something more than tragic. It was a feeling, not that life was unimportant, but that life was much too important ever to be anything but life. I hope that this was Christianity. At any rate, it occurred at the moment when we went crashing into the omnibus."

Back to our researchers, Greeley and McCready: "Again, we don't know what to make of these phenomena. It may be merely an evolutionary adaptation within certain human beings who are better able to cope with death, or more likely to survive and reproduce than those who are terrorized into powerlessness at the threat of death.

"If we are forced to depart from our sociological agnosticism--as well as our own woeful inexperience--and to try to guess what really happens in 'mystical' interludes, we would say that we think they are episodes of intense and immediate cognition in which the total personality of a person is absorbed in an intimate, though transient, relationship with the basic forces, cycles and mechanisms at work in the universe and in his own psychosomatic composite--gravity, cosmic rays, light, heat, electromagnetism, cycles of breathing, circulation, digestion, day, year, life, death."

I firmly believe we are all inextricably caught up in these various ongoing processes, but hardly ever notice them,much less "break through" to their harmonious interaction. The "mystic," I believe, intuits all of these things at work in a single all-encompassing insight. The capacity for such comprehensive,

intense and transient knowledge is probably latent in all of us, but for reasons of nature or nurture, it is likely to be stronger in some than in others. I have no valid explanation why the experience is almost always joyous--save that the universe or the universal forces (or "Being," if I may suggest The Prosperos' ontological approach) seems to be intuited in these interludes as gracious and benign.

"Both our representative national sample," say Greeley and McCready, "and our random personal interviews seem to suggest that ecstatic episodes are relatively frequent in American society; and for most people they are positive,constructive and healthy, though sometimes they are so intense that those who have them are not eager to go through such an experience again. What conclusions would we draw from such findings?

"First, we submit what all researchers submit, that there ought to be more research. It is indeed interesting that a phenomenon as widespread as 'mystical' experiences apparently have been almost totally ignored and unstudied by social scientists.We think the churches have been even more remiss than social sciences in paying attention to intense religious experience. None of our respondents had discussed his, or her, ecstatic interludes with the clergy. As one put it, 'I knew it had to do with God and religion, but I didn't think it had anything to do with the church.' It may be that in their passion to be 'with it,'church leaders have missed those kinds of people who are 'with' something that is at the core of all religions.

"We also conclude that mental health workers ought to be much more cautious than they are in equating such an experience with schizophrenia. Doubtless some 'visionaries' are schizophrenics. But our data strongly suggests that others are not. Some personalities, however, seem ill-equipped to cope with such intense joy. They need support from mental-health workers, and the implicit hint that they are nothing but schizophrenics could easily turn them into schizophrenics. We asked one man whose wife went into an extraordinarily powerful ecstatic episode after an afternoon's love-making what he thought was happening. 'Well,' said this Jesuit-trained Chicago Slav, 'I figured she was having a mystical experience. I thought it was nice, but I didn't know who was going to put the kids to bed, or make my lunch the next morning.' And how did he react? By helping--doing those chores

himself. His wife quickly added that if it hadn't been for this combination of support and down-to-earth realism, she might have ended up in a hospital. Not all of those who find themselves 'surprised by joy'--to use C. S. Lewis' words--are so lucky.

"Finally, is the world universe as joyous and benign, as loving and dazzling a place as the 'mystics' --those in classic literature as well as those in our sample--claim it is?

"Well, as sociologists, we can't say for sure, but it would be nice if it were."

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I feel that this lesson, *in a sense* culminates my thesis, "Leap Into Sanity," although it does not end the series by any means. In fact, I feel that we have arrived at the point where a more intensive course of study must begin with all LIS students and I am already at work on such lessons.

I know that sociologists Andrew M. Greeley and William C. McCready will welcome descriptions of experiences if any students wish to contribute them. In that case, they must be mailed to me at the address below. The envelope should be marked in the lower lefthand corner with PERSONAL, ECSTATIC. Those that I feel are worthy of the researchers' time will be forwarded to them.

If there is any feedback, it will be forwarded to the writer.

Aloha,

March 13, 1975
Hawaii Kai

SEND ECSTATIC EXPERIENCES TO:

The Prosperos Rectory
P. O. Box 650
Kaaawa, HI 96730

Leap Into Sanity

Lesson 13

By

Thane

IN THE NAME OF SANITY

Sidney J. Harris recently raised the question, "Is it possible that the human race was created partly insane, and that what religion has always called 'sanctity' is but a restoration of sanity?"

In 1972 Art Hoppe facetiously raised the same question in an article

THE HEAVENLY NUT HOUSE

SCENE: The Heavenly Real Estate Office. The Landlord is busily mending a time warp in the fringes of the universe, humming happily to himself. His business agent, Mr. Gabriel, enters, a golden trumpet under one arm, a heavy ledger under the other.

The Landlord (head bowed over his work): And now a knot to tie it off. Ah, a perfect job. Then to trim the fringes a bit . . .

Gabriel: Excuse me, sir. I don't mean to sound impertinent. But you must face facts. And the fact is you've really botched it.

The Landlord (surprised): Botched it! Not at all, Gabriel. Look at the way the woof intertwines precisely with the warp and the. . .

Gabriel: Not that, sir. I was speaking of Earth.

The Landlord: Earth? Oh, yes, Earth. My tiny blue-green jewel. (frowning) A botch, did you say, Gabriel? Why Earth is . . .

Gabriel: I don't mean the property itself, sir.

The Landlord: . . . the most beautiful of all my creations. Perfect in every detail. The setting sun on a snow-capped peak, wildflowers carpeting a mountain meadow, white clouds scudding across a sparkling sea, roseate dawn . . .

Gabriel: Please, sir, the property's beautiful. It's the tenants.

The Landlord (sighing): Again, Gabriel? What is it, more vandalism?

Gabriel: It's unending sir--gouges, burns, holes, garbage, litter, filth. Really, sir, by any realistic practice of property management, they should have been evicted years ago. (He raises his trumpet.) Should I sound the eviction notice now, sir?

The Landlord (shaking his head): We've been through all that before. I just can't bring myself to do it.

Gabriel (with the air of one with a trump up his sleeve): Well, then, sir, there's another thing you should know about these tenants of yours.

The Landlord: What's that, Gabriel?

Gabriel (triumphantly): They're crazy!

The Landlord (bending again to his work): How so?

Gabriel: Look at them, sir. Look at the insane reasons they dream up for killing each other, such as defending colored rectangles of cloth of various patterns.

The Landlord (mildly): They are a bit odd.

Gabriel: Odd! A third of them are dying of malnutrition. Yet the others, instead of growing all the food they need from your bounteous soil, spend their lives scurrying around in circles striving to accumulate worthless pieces of paper they call money.

The Landlord (nodding): Strange behavior, indeed.

Gabriel: They purposefully inhale smoke they know is eventually lethal, they drink chemicals to cloud their brains, they . . . By you, sir! They're all nuttier than fruitcakes. And if you won't evict them, the very least you can do is have every single one of them committed.

The Landlord (smiling): There's one thing you don't understand, Gabriel.

Gabriel (puzzled): What's that, sir?

The Landlord: They ARE committed.

Gabriel: You mean Earth is really . . .

The Landlord: Yes, Gabriel. But--ah!--isn't it a beautiful nuthouse?

In 1955 both Lewis Mumford and I were giving a series of lectures in Boston and Cambridge. The double exposure was the catalyst that moved toward founding The Prosperos. Following Mr. Mumford's presentation this series was published as IN THE NAME OF SANITY. All of his talks were pertinent to the founders of The Prosperos; especially the last two, "The Uprising of Caliban" and "The Powers of Prospero." The entire series was based on Shakespeare's "The Tempest." From the beginning of The Prosperos School I had in mind writing "Leap Into Sanity" and after reaching a certain point I intended to use Mumford's last two chapters. Three separate copies of his book were stolen from my library over the years and I was dismayed a few years ago to learn that the book was out of print. After several months of searching I found a copy and I believe we are now at the point in these lessons that the two chapters should be part of the series. By permission I have done minor editing because of the period of time that has passed since the talks were first given in New England. One of my reasons for delaying to this point was to confirm how very prophetic Mr. Mumford's talks have proven to be. Everyone who has read the Leap Into Sanity lessons up to this point will agree with this confirmation, I am sure. Following are the last two talks and/or last two chapters of In the Name of Sanity almost intact.

THE UPRISING OF CALIBAN

We have the misfortune to live under the sign of Caliban. Hate, fear, suspicion, violence have become almost endemic. In America, abnormality is fast becoming our norm: automatism our overruling providence: irrationality itself the

criterion of reason. Fantasies of wholesale extermination and annihilation no longer fill only the minds of certified paranoiacs: their studious translation into the practical devices of atomic, biological, and chemical warfare has dominated the activities of leaders in science and government for more than a decade.

These practical preoccupations, so quietly pursued, have given a deceptive air of sanity to projects that match the hallucinations of more obvious victims of mental disease, confined to hospitals for the incurably insane. At lower levels, the same methodical irrationality prevails under the sober guise of law, order, national security. Though in every period disintegrating forces tend to break through the crust of orderly life, in our age they have broken through at so many points that they have formed a second crust: indeed, they have spread so widely and hardened so solidly that they threaten to suppress every benign manifestation of life.

For the sake of brevity, and for reasons that will become plainer as I go on, I propose to personify the demoralizing forces of modern barbarism by the figure of Caliban. That fawning brute, that gibbering fool, that snarling animal, as Shakespeare pictured him in The Tempest, may well stand as image of the lower powers of man--of nature untouched by nurture, to use Shakespeare's own terms--against whose uprising and domination no person, no civilization, is ever entirely safe.

In an effort to curb this creature, earlier societies had made him a prisoner and thrust him into a dungeon, treating him with a savageness that disclosed the proper fear that the ever-seductive temptation to relapse into brutishness provokes in the human beast. To make reparation for that harsh attitude,

our more humanitarian age, prompted by a complacent naturalism and a misapplied egalitarianism, put Caliban on the same level as Prospero, and accorded him an equal degree of power and authority. In repayment for this kindness, Caliban now refuses to acknowledge that there is any higher power than his own: indeed, higher and lower are meaningless terms to him, along with good and bad, creative and destructive; but insofar as his behavior implies a recognition of difference, he is on the side of the destroyer. As a result, the problem of our time, the problem that holds a key to every other issue, is to bring Caliban back once more under the control of Prospero.

In contrast to Caliban, Prospero is the incarnation of man's higher powers. His is the discerning intelligence that foresees and anticipates, in a state of constant alertness against blind habit and meaningless automatism. His is the sensitive morality that weighs and evaluates, restrains and directs human conduct; his is the brooding imagination that, by means of art and love, fashions a fresh form for man's every activity, a more human mask for the face and character of man, and a higher destiny for his life.

To Prospero, finally, belongs the religious insight that seeks to unite the limited purposes of man with cosmic processes that outlast his brief existence; and through Prospero's very ability to interpret these processes, he takes over nature's responsibilities and turns them more consciously into the path of development and perfection. If Caliban is brute vitality and energy, undirected and self-destructive, Prospero is potentiality and purpose, value and meaning, power molded by form, providentially directed to the service of man's present life and toward the development of a greater life that shall transcend its limitations.

Caliban is the symbol of the primitive unconscious forces in man, which when neither controlled by morals nor expressed by art, offer a greater threat to reason and love than their more obvious enemies. My figures are as simple, indeed as old-fashioned, as that; and though they may mean more than Shakespeare himself intended, they can be translated, without too great distortion, into the terms of modern analytical psychology. If your Shakespeare fails you, Dr. Sigmund Freud will stand you in stead: for Caliban, read the id, the primitive underworld self, and for Prospero the superego, even though I shall define that superego in more generous terms than Freud used. If, again, you prefer the symbols of theology, you will be equally near my meaning if you identify Caliban with the demonic and Prospero with the divine.

Now those of you who have grown up during the past forty years may, for lack of any other kind of experience, believe that the inordinate violence and irrationality of our times have always characterized our civilization. Most of you cannot remember, as I do, the look of incredulous horror on everyone's face when they read the morning papers on a May day some thirty-nine years ago, and found that the steamer Lusitania, a ship loaded with a few hundred passengers, had been sunk without warning by a German submarine. The shock of that event went far deeper than the first Fascist bombing of civilians in Madrid during the Franco uprising against the constitutional Spanish republic; and that, in turn, was greater than the horror evoked by the wiping out by the Nazis of thirty thousand Dutch civilians in the center of Rotterdam. Again, that event seemed more dreadful at least to Americans, than our own extermination of one hundred thousand civilians (along with fifty thousand soldiers) in Hiroshima, by our dropping of the first atomic bomb in 1945.

Note that in thirty brief years, violence and slaughter had increased at geometric ratio,

while the human reaction to it had altered inversely. Yet the obnoxious principle in all these cases--the ruthless killing of helpless noncombatants under the guise of military necessity--remained the same. Mankind's long sustained effort to limit the area of slaughter and rapine even in warfare has been halted in our own age: indeed, its direction has been reversed. Modern war, pursued to its logical end, means not the defeat of the enemy but his total extermination: not the resolution of the conflict but the liquidation of the opposition. This is the characteristic Caliban note of our time: one that is coming more and more to dominate both domestic and foreign politics.

The import of this fact apparently had not penetrated the armor of habit that protects sensitive persons: even professed pacifists fail to make any distinction between the limited violence of warfare, brutal though that is, and the unlimited violence of mass extermination. Few of you, perhaps, can remember the time when it was taken for granted that the poisoning of the enemy's water supply, for the purpose of embarrassing his army, was no longer permissible, indeed no longer thinkable as an act of war. In those days our current preparations for wholesale extermination--extermination by poisoning water and atmosphere, by utilizing nerve gases and lethal bacteria lest any vestige of life by chance escape the hydrogen bombs--would have been regarded, even by coarse, unfeeling people, as the proposals, not of men, but of demented brutes. Such measures violate the principle that Immanuel Kant laid down in his essay On the Nature of Peace; "Confidence in the principles of an enemy must remain even during war, otherwise peace could never be concluded." When hostilities "degenerate into a war of extermination" the means befoul every justifiable human end.

One final story, trivial but no less significant, will give the measure of the

change in the moral climate that began in 1914. Early in World War I, when German Zeppelins had begun to raid London by night, Bernard Shaw wrote to the Times of London to suggest that the London County Council build air-raid shelters for their school children, in anticipation of Germany's widening the method of attack. The editors of the Times were so indignant over Shaw's suggestion that they barely consented to print the letter; and in an editorial they reproved Shaw for being so irresponsible as to hint even in jest that a civilized government, like that of Germany, would ever stoop so low as to bomb civilians from the air. There was no need for Shaw to defend himself against that reproof: the Germans themselves supplied the answer.

I cite these facts, a handful from among a score I could draw on, to show that the violence and irrationality to which we have become calloused differ both in kind and in amount from that which one discovers in happier periods of history. Even if a growing part of the population has made Caliban their god, we have no reason to think that the kingdom and power have always been his. What, indeed, is the history of the last five thousand years of civilization but, never permanently defeated, to restrict the powers of Caliban and to elevate those of Prospero?

But if we must not make the error of thinking that violence and irrationality, in their present quantities, are normal, we must equally be on guard against another illusion, more flattering to our egos, more soothing to our patriotic pride: the notion that these moments of disintegration are peculiar to peoples who, like the Germans, the Russians, or the Japanese, have long been subject to a repressive, authoritarian government, and have not been moralized, as we have been, by the more reasonable and co-operative practices of democracy. That illusion perhaps seemed plausible in the thirties, when the

contrasts between the practices of American democracy and totalitarian absolutism were more sharp than (to our shame) they now are. During that decade the democratic forces in our country had proved their capacity to meet any emergency under the Constitution, even the most paralyzing of economic depressions, without forfeiting liberty or even impairing the rights of property, despite the confident proselytism and active intervention of both Communism and Fascism. But by now we must realize that we have no natural immunity against either spontaneous or organized Calibanism. We have still some distance to go before we sink to the Russian level of political intimidation and repression; but in relation to our own conceptions of human decency and freedom, we have already sunk far too low.

Too, easily, indeed, during the past decade, we have attempted to cover up our own uneasiness by redoubling our outrage over the conduct of our enemies: the familiar Freudian device of the transferred reproach. We continue to be indignant over the Iron Curtain that the Communist-dominated countries have lowered, to prevent easy travel and spontaneous social intercourse; but we forget that even under the administration of President Truman, the State Department and the Congress had erected an Iron Curtain of our own, somewhat more open-meshed, but just as arbitrary in its prohibitions. Restrictions upon free movement and social intercourse, normal, indeed indispensable, in wartime, have hardened into daily routine: people who have no criminal record and no official secrets have been confined to this country by administrative act--the witholding of a passport--as if it were a prison; and candidates for high public office are now subjected to the gratuitous humiliation of security investigations, as if the unedited dossiers of our secret police, filled with anonymous scurrilities, were a reputable means of bolstering public confidence in a loyalty that should, in a

normal society, not ridden by pathological suspicion and fear, be taken for granted. If the father of our country had been as frenetically alarmed by Benedict Arnold's treason, and loyalism generally, as our present-day governments have been by the threat of Communist subversion, they would have anticipated the French Revolution by instituting a Reign of Terror in the name of Public Safety, and thrown our young republic behind the bars of a Police State. Instead, they deliberately extended the protection of the Bill of Rights to all suspected criminals, even traitors.

Next to disregarding entirely the threat of Caliban to our civilization, the worst folly would be to identify him solely with Nazism or totalitarian communism, and to disregard the many evil features and gestures that can already be detected in our own country.

Even if by some providential exhibition of prudence and forbearance we were insured against any major outbreak of international genocide for the next century, that is no guarantee that the forces of Caliban, if otherwise unchecked, might not be dominant at the end of that time. Our children might indeed escape wholesale incineration; and yet find that what had begun as a tentative cold war against Soviet Russia, had turned into a permanent cold war, a deep-freeze war, against every human faculty that did not lend itself to mechanical standardization or governmental control: a war against all those people, native or foreign, who differed in thought or attitude from our self-imposed totalitarian orthodoxy. In the act of closing ranks to face the worst, we might, in fact, produce the worst.

George Orwell's nightmare world of 1984 is already uncomfortably near. The verbal rewriting of American history, in close imitation of the Russian precedent, has already

begun; and if Presidents Truman and Roosevelt have been publicly referred to as traitors or the accomplices of traitors, it will not be long, if this state of mind solidifies, before Woodrow Wilson and Thomas Jefferson will be included in the same category. Whitman, Melville, Thoreau, and Emerson, to say nothing of Lowell and Howells, will vanish from our libraries for the same reason, in an effort to convert the freedom that characterized our past into the inquisitorial authoritarianism that threatens our present and may doom our future.

So much for the outward signs of Caliban. But if we would be wrong to impute all these symptoms to our present national enemies alone, we would be equally wrong if we imagined that a few malign or honestly mistaken men, in official positions, could by themselves bring about this general lowering of public morality, or that a mere weapon of destruction could by itself produce the other characteristic symptoms of this self-induced illness--baseless suspicion, hostility, random violence, non-cooperation, and non-communication. In diagnosing the collective psychosis that now threatens to break out on an even wider scale, we must not make the mistake, which medicine once made with regard to disease, of attempting to isolate only the individual germ and to locate the particular areas of infection. That kind of analysis is important; but it is equally necessary to understand the general state of the whole organism and to identify the factors that have lowered its immunity. If we are forthright in our analysis, we shall have to admit, I believe, that inroads Caliban has already made indicate more fundamental weaknesses in our philosophy and faith. Perceptive observers, like Delacroix the painter and Burckhardt the historian, had ominous premonitions of the coming barbarism a full century ago. For this reason, an adequate diagnosis may keep us from spending too much

time dealing with mere symptoms: it should rather be general enough to open the way for a more radical correction of our whole regimen.

Our delay in understanding the processes of disintegration at work in our time has, perhaps, been due to the fact that, both in Soviet Russia and in the United States, Caliban has crept into our homes, not as a marauding beast, but in the guise of a friend, bringing special gifts. In Russia he promised justice and equality, the removal of the power of property over the humble and helpless: a life centered on public service, rather than private profit. In the United States, he brought the promise of power and abundance that would transform life from a painful struggle into a picnic: everywhere he stood for a release from all constrictions, religious, moral, legal, sexual. The disguise was all the more effective because Caliban had appropriated, from Prospero, the magical spells of science: for every occasion he could quote a scientific authority, as the Devil himself reputedly can quote Scripture. Only recently has it become plain that some of the institutions we have valued most, some of the changes in the human personality we have regarded as most beneficent, have actually abetted the rise of Caliban. Following up this clue, I purpose therefore to center attention upon two changes that have come about in the last half-century: the overthrow of the superego and the domination of the automaton. Either of these transformations would have been dangerous by itself: the two together now constitute a serious threat to our civilization.

The other designation for the "overthrow of the superego: would be the unchaining of the id." By an unusual coincidence, the practical effort was accompanied by a theoretic explanation; and this explanation first demands our attention, since it both interprets what has actually happened and indicates what measures we must take to overcome the forces of disintegration.

Both the concepts of the id and of the superego, as essential components of the human personality, were the outcome of a profound analysis of the human psyche that has taken place during the last seventy-five years, and very rapidly during the last fifty. The two men who did most to define this change, who added the dimensions of depth and height to the post-theological description of the personality, were two men of contrasting talents and purposes: one of them, Frederic W. H. Meyers, known to his own generation as an investigator of extra-sensory phenomena, has been practically forgotten in our time. The other, Dr. Sigmund Freud, stands out as one of the most courageous and original minds that has ever attempted to understand man's nature. The result of these investigations, if I may dare to make such a swift summary, was to establish that the human self is not, to begin with, a simple unity, but a federation of selves, old and new, latent and active, buried and budding.

At bottom, usually below the level of consciousness, is the body and its members and all the processes that go on at an organic level: the instinctual urges and reflex acts, the impulses and promptings and wishes that well up from even deeper strata and reveal themselves enigmatically to us in dreams, or more practically, in proposals and projects that lead to works of art and invention. This primitive underlayer of the self Freud called the id, which is Latin for the aboriginal "it," that which has not yet become "I" or "you" or "we." The id is that part of the spiritual anatomy which Christian theology habitually refers to as the Old Adam; and it is, perhaps, significant that the Old Adam was re-discovered at the end of a century when men blandly supposed that the primitive elements in life had been wiped out by the advance of science and mechanical industry, just as the primitive races were being wiped out--or what was almost the same thing, civilized--by the spread of colonial empires. Like his contemporary, Joseph Conrad, Freud discovered

the Heart of Darkness, not just in the African aborigine, but *in the soul of modern man himself.*

By definition, the id, is basic to every other part of the personality. So long as it is attached to the whole personality, as a cooperative member of a federated constitutional government, the id is neither good nor bad. Its undifferentiated and undirected vitality, however, seems as incapable as Caliban's of choosing goals that will even insure its own survival: as Freud pointed out, the id, being the helpless victim of the pleasure principle, has no hold on reality. Indeed, the id in its unmodified state, before it has accepted the discipline of constitutional government, shows many infantile, irrational, even criminal characteristics. We behold the id in its unmodified state in the juvenile delinquent who murders a passing stranger for the pleasure of the experience. Like a little child, it is capable of saying, "I am going to kill you!" when it only means, "Stop bothering me and go away!" Or Caliban will shout, "You are a traitor!" when all he means is that the hated creature holds a different opinion about matters whereon the id, with its feeble grip on reality, sees no possibility of difference. When it breaks loose from the whole personality the id actually carries out these imbecile threats.

Above the id, Freud uncovered two other layers of the self, both later than the id, for they are products of nurture and culture, not just raw nature. One of these is the ego, the commonplace, conscious, daylight creature, the official presentable self, disciplined by experience to admit that fire burns and ice freezes, no longer under the infantile illusion of boundless power. The ego learns to walk warily among other egos, conforming and compromising, striving for security and status, for recognition and approval, accepting the taboos and customs and goals of the tribe, performing its

appointed social roles: yet often prompted by the Five Lusts, as the Chinese call the libido, into seeking channels and expressions of its own, sometimes regressing into the id, yet sometimes transcending its limitations by creating an ideal self, masked by a different costume and cosmetic than that of the tribe. Above the ego Freud detected another aspect of the self, which he called the superego: the voice of duty and conscience, which seeks to bring unity into man's often conflicting claims and activities, and to direct them to a purpose beyond his immediate needs and satisfactions.

For Freud, this superego was a sort of universal Mrs. Grundy, and a male Mrs. Grundy at that, for he tended to identify its authority with that of the repressive father, who constantly stood in the way of the male child's incestuous impulses toward his mother, once his eyes had been opened, that he extended to the superego his long-buried resentments. Freud's understanding of this part of the personality was, I regret to say, something less than perfect; for the most patent manifestations of this superego, in its creative aspects, come from the realms of art and religion; and since Freud regarded religion as an outmoded superstition, the product of illusion, he was not in a favorable state to appraise one of its chief characteristics: the fact that, from the age of the pyramid builders onward, it sought to turn man from the limited goal of animal survival to the endless task of self-development, self-transformation, and self-perfection. Though Freud's early disciple, Jung, presently disclosed the mechanism of this development in his analysis of the prophetic and anticipatory function of the dream, Freud was so obsessed with the notion of the superego as a censor that he actually announced that the object of psychoanalysis was to "strengthen the ego, to make it more independent of the superego." That injunction was dangerous, for it both broke down the unity of the self and challenged the authority of the higher functions.

The reason for Freud's failure of insight here should by now be plain: in his analysis of the development of the self, he left out of account the positive influence of the other member of the family, the mother. Overemphasizing if anything, the rule of the father, the Jovean, power-seeking, repressive, organizing element in the personality, he played down the function of the mother, with her life-bestowing gifts, her relaxing and yielding attitudes, her life-transmitting, life-nurturing functions: the mother's sympathy and responsiveness, her giving of the breast to her infant, her special effort to establish an I-and-thou intimacy through language, her endless ways of expressing love. If one necessary part of the superego is inhibitive and witholding, the other is persuasive and affirmative, expressive and life-enhancing.

Alone either agent, paternal or maternal, may be harmful to the normal development of the personality; for too much mothering, if it leads to overattachment and overprotection, may produce weakness, and that may be as fatal as the harsh commands of an over-authoritarian father. The principle of dynamic balance, so important in all organic functions, holds with particular force here. The superego, to be effective, must draw constantly on the energies of the id at the very moment that, through art, philosophy, and religion, it gives them a creative outlet and a superpersonal goal. If, as Freud thought, art is a mere mechanism of escape, philosophy a rationalization, morality an oppression, religion an outright fraud, the only fragment of the superego left, to counterbalance the id, is scientific truth. How little that leaves us will come out presently.

Now apart from Freud's brilliant theory of dreams and the resulting diagnosis and therapy there was nothing essentially new in this analysis of the self: nothing that was not in large part already familiar to Plato, down to the description of the irrational and

potentially antisocial elements that Freud found latent in the id. Did not Zeno the phrenologist discover in Socrates' bumps the evidence of criminal tendencies, and was not Socrates sufficiently well acquainted with himself to admit that these were indeed traits against which he had found it necessary to struggle? But Freud's fresh insight came at a moment when, among the European middle classes, sexuality had been unduly restricted, and in treating neuroses, particularly hysterias, Freud found that the symptoms would often disappear if the patient could be made to confront his or her sexuality and ease avoidable pressures. By lightening the burden of repression, Freud helped to restore order and health in cases where a purely censorious superego had clamped down too hard.

But if sexual repression were the cause of illness, might not the unlimited expression of sexuality be a preventive? That was a tempting thought. Freud himself did not succumb to it; for his own life, as a loving husband and the father of six children, seems a model of domestic felicity, and he turned his own unconscious drive to seek a more sterile goal into an occasion to uncover hitherto hidden areas of the psyche: so that he sublimated his homosexual impulses in science as Whitman did in poetry. But ironically, the popular result of Freud's teaching was to undo the exemplary lesson of his life. The relief of sexual tension widened into a letdown in all tensions: "Be yourself" now came only to mean "Be your lower self." Once the id also exploded: cruelty had already found its apologist in Nietzsche, and violence presently found its philosopher in George Sorel. In short, the influence of Freud's teaching, as it was vulgarized, was to favor the id: one of his favorite disciples, Georg Groddeck, even wrote an apologia for the id. With the apparent blessing of science, man's primitive self now rose to the top: it was no longer the body and its members that were despised, but every aspect of the superego,

the discipline of morality, the ideal fantasies of art, and above all love. What Dr. Ian Suttie eventually called the "taboo on tenderness" came to characterize both the ideology and the actions of a great part of western society.

This change did not, of course, take place overnight: still less was it the work of a single thinker. Though Freud was trained in the exacting disciplines of the scientific laboratory, the tendency of his work was to continue the romantic assault on civilization that had been opened in the eighteenth century by Jean Jacques Rousseau. The idealization of the primitive and the spontaneous, the natural and the effortless, was in origin a salutary revolt against life-denying systems of order. The adventurous exploration and settlement of the planet provided a counterpoise to the mechanical routine introduced by capitalism. Vitalities too long held in check by archaic institutions had reason to crave a fresh outlet, if only on a desert island with Robinson Crusoe: hence romanticism had, for a time, an activating and a regenerative effect. And this was true, above all, in the political community where nationalism and democracy served as correctives to outworn institutions, molded to protect a single class. But in overthrowing the artificial hierarchies of property and privilege, the twin forces Romanticism and Revolution also tended to turn their back on natural hierarchies: including those that give authority to knowledge over ignorance, to goodness over malice and evil, to the rational over the irrational, to the universal and enduring over the time-serving and particular.

Perhaps the most innocent expression of romanticism occurs in that famous passage in Emerson, in which he justifies his own "departure from the dear old doctrines of the Church in order to 'live wholly from within,'" in the face of the earnest protests of a friend who says: "But these impulses may be from below, not from above." To which Emerson answered

calmly: "...If I am the Devil's child, I will live then from the Devil." Since Emerson's superego, as the fifth in an unbroken line of clergymen, had been thoroughly formed in the image of God, he had reason to trust in what seemed to him--erroneously, I think--to be a purely individual and spontaneous reaction. But would his serenity have endured had he confronted the works of a real disciple of the Devil, like Himmler or Hitler? The revolt against the superego which has taken so many forms during the last century, has had the effect of reversing the true order of human development. Primitive and unconscious processes take precedence over rational and concious ones: hardness and sadism trample on tenderness and love. In short, elements that every high religion has devoted thousands of years to restraining, canalizing, damning, or diverting into distant fields, have now overflowed every embankment. Yes: the id and the superego have reversed roles. By now it is the primitive urges that give commands, and it is the superego, art and religion, morality and law, that timidly carry out the id's orders.

Do not misunderstand the purpose of this analysis. I would not for a moment have you suppose that either Rousseau or Freud, or yet the Romantic poets and novelists, by themselves brought about the condition we now face. To hold that view would in itself be to descend to the primitive level of so much current thinking. What is important to grasp is that the result of our increased knowledge of unconscious and primitive urges--the realm of the not-yet-human--has been to besmirch our specifically human qualities, and to lower our faith in human potentialities that transcend past achievements and have still to find their form in new works of art and their incarnation in living persons. The upsurge of the id, in thought and imagination, has given extra energy to a downward movement in world civilization: the forces that should be commanding Caliban are either his helpless victims, or, as so often in modern art and politics, his not unwilling accomplices.

In seeking to understand our primal urges, we have lost sight of our peculiarly human traits and our potential human destinations, not given in nature but fabricated and projected by man. How commonplace it is to reduce every higher human development to a lower term, the pages of the Kinsey reports reveal with almost disarming--or should I say alarming?--naivete.

Had this change in ideas come about during some long sleepy summer afternoon of Western man's existence, one might not have noted any general transformation, corresponding to it, in human society. But the traditional manifestations of the superego were theoretically undermined just at the moment when the irrational forces that had been gathering for more than a century had begun to break loose. During this climactic period, the struggle between economic classes had sharpened, and the tension between nations had increased. The resulting conflicts, the strikes, lockouts, assaults, aggressive demonstrations, wars, genocides, broke down long-established inhibitions against violence and spread anger and fear, brutality and terror: presently otherwise normal people were prepared to perform acts against human beings that only a little while earlier they would have hesitated to perform upon live rats. Under wartime conditions, hate and fear and violence are natural responses, indeed psychological accessories to survival. Such conditions pamper and inflate the id, and starve all of man's higher functions. Need I remind you that it is under these negative conditions that mankind has lived for the last forty years: years of hot and cold wars, of ruthless domestic repressions and vengeful revolutions, of widespread municipal gangsterism and fascist sadism, of systematic torture and random extermination. The only self that has been acceptable, under such conditions, is the lower self, hardened to any violence, heavily insulated against reason and love.

During the last forty years few of us have escaped the taint of Caliban: by our passivity, if not by our active connivance, we have contributed to the overthrow of Prospero; indeed, those who should have been most concerned to forestall this debasement have in fact all too often abetted the final betrayal: the real *trahison des clercs*. Because of the set taken by our institutions, we have reached a dead end in human development; and if the infernal instruments suppled by modern science are ever put to extensive use, that may prove a dead end in the most final sense. In descending to the level of the id, we have thrown away every guide and chart wisdom produced in the past to avert this catastrophic conclusion. Our leaders and guides seems as much the victim of their obsessive fantasies of power and retaliation as was Captain Ahab in Moby Dick: that mad captain who, when the moment drew near for coming to grips with his mortal enemy, turned a deaf ear to the call of love, uttered by Pip, and cast aside sextant, compass, and chart, only to bring his ship and all but one of its crew to utter destruction. How close to home that symbol now comes! With almost one voice our obsessed and driven leaders in science and government say that there can be no turning back: indeed, no halt or pause for reflection. In the name of security they go on piling up the weapons that not merely increase our own vulnerability, but that, if used at fullest strength might wipe out the larger part of mankind and perhaps make the whole planet permanently unfit for life. Unlike the physical destructions of World War II, already so largely repaired, we know those of the atomic age will be irretrievable. Yet the only meaning of such a war, if it broke out, would be to relieve the fears produced by the infernal weapons that prompted it: the very process would cancel out every human purpose.

In short, what began as a contempt for the higher functions of life now threatens to end with a contempt for all life; for once men defile their own humanity, life, even if they

survive, becomes meaningless, valueless, directionless, death-seeking. By renouncing those emergent qualities that, being attached to the superego, are specifically human, man becomes a monster, finally, even to himself, and an enemy to his own species. Under the irrational and criminal pressures of the id, we have come dangerously near losing even the animal's saving instinct of self-preservation.

But now I come to the final bitter paradox. This revolt of Caliban would hardly have proved so threatening, at least on the scale we now witness, had it not been abetted by another phenomenon: the mechanization of life and the transformation of man, the creator and inventor, into a mere agent of the automaton he created. Modern man, in revolt against earlier systems of thought, sought to emancipate himself by controlling the forces of nature; by inventing new instruments of power, water mills, gunpowder, coal-burning engines, dynamos, he finally found himself in possession of the cosmic forces locked within the atom itself.

This transformation, which met so fully the id's infantile wish for unrestrained power, was the product of an entirely different sector of the human personality: the detached intellect, freed from all other biological promptings or moral and social claims, pursuing truth with the aid of a new methodology, that of experimental science applied to the piecemeal analysis of the external world. In all matters that lent themselves to quantitative measurement or mathematical proof, this new method produced immense results: above all a framework of order and with it, an ability to understand, to predict, and in increasing measure to control all natural phenomena. Knowledge, as Bacon had confidently said, was power; and power became the main object of knowledge.

As a result, science became increasingly the only part of the superego that seemed to have objective existence and so was capable of exercising authority. Art and religion became

supernumeraries, who danced attendance on their new master in his leisure hours. Unfortunately, this concentration on power, order, knowledge was achieved, both in technics and in science, at the expense of the human personality as a whole. To practice science successfully, its adepts voluntarily submitted to a severe system of restraints and inhibitions: within their own province, they renounced every passion or sentiment or feeling that would interfere with their single end, exact knowledge. The ideal of scientific thought was to be as free from personal bias as if it were the product of a machine. This systematic self-restraint moralized a vast department of thought more effectively than any earlier code of morality: within its own domain it fortified patience, deposed vanity, elevated humility, eliminated selfish bias, enthroned reason. But the personal and social penalty for that achievement was heavy. Causal insight widened, but purposeful direction and creative audacity, in every other department of life, weakened.

With a few admirable exceptions in every period, from Pascal to Clerk Maxwell, the practitioners of science divorced themselves from social responsibility and prophetic anxiety: indeed, they prided themselves on this indifference. The words cold, detached, rigorous, unemotional, in a word, objective, are all considered laudatory words by the scientist when applied to him. What does this mean but that science, by its method, disengaged the scientists from life, from the real world and the real self in which emotion, imagination, and dreams are as real as instruments of measurement? Indeed, that in order to concentrate effectively on his own limited object, the scientist has deliberately fabricated for himself a defective personality. There is much biographical evidence to suggest that this very suppression may itself be the outcome of anxiety, an inability to face life as a whole, particularly that part of it related to the scientist's emotional or sexual nature.

But the mischievous results long remained hidden for the reason that science approaches infallibility in every department where mathematical analysis, quantitative measurement, and experimental verification can be applied: thus, in compensation, it gives the devotees a quiet sense of godlike power. By identifying themselves with the infallibility and omniscience of science they escape any sense of their own all-to-human limitations. Power, order, and knowledge, under these circumstances become absolutes; not human instruments under human control. Though the belief in these absolutes is itself the most dangerous kind of subjectivism, it escapes the otherwise self-corrective methodology of science. So the automatic increase of scientific knowledge, technical invention and physical power, has taken on in our time the character of a dangerous neurosis. *We have now ruefully to acknowledge that a highly rationalized, disembodied superego is just as incapable of dealing with reality as the primitive id.*

The scientist's detachment from life as a whole, his indifference as scientist to any other human values and purposes but his own, explains an otherwise strange phenomenon: the fact that the physical sciences have flourished, the last thirty years, under tyrannous systems of government. Give the scientist freedom to pursue his method, let him preserve his vocational integrity, and he will pursue his researches under social conditions that would be crippling to an artist or a poet or a philosopher. The artist usually cannot work at all under insistent restraint, because he must be a whole man to command his creative processes; if he remains creative it is by heroically pitting all his forces against the regime that thwarts him. But the scientist, who, as a matter of method and principle, turns his back upon the whole man, does not labor under such a handicap: his isolated superego, so highly moralized within its special province, has no need to rebel against less benign forms of repression. If he enjoys the freedom to

follow up his researches, the scientist is all too easily lured into serving tyranny, no matter for what base ends his discoveries may be used. Superbly moralized and responsible in his own sphere, he refuses as scientist to acknowledge moral responsibilities outside it.

By our overvaluation of physical power and scientific truth, aloof from other human needs, we have paid the same price Faust had to pay when he made his compact with Mephistopheles: we have lost our souls, or to speak in more psychological terms, we have depersonalized ourselves and have turned our conscious, thinking selves into automatons. Is it any wonder that our whole civilization has begun to behave as if it were under a collective compulsion neurosis: that it goes on repeating processes it has once started, even when they have lost both their original meaning and any valuable humane end? Behold the way in which we continue to produce butter and wheat we neither eat nor share, goods that we do not have the social providence to distribute, knowledge we do not have the intellectual capacity to assimilate, instruments of mass extermination whose use might put an end to the human race.

The scientific superego, so far from helping us to control this relentless automatism, is itself a part of the same process and has no internal means of resisting it. Even the atomic scientists who have been most aware of the dangers issuing from their own discoveries, have never had the insight to question the rationale of their own vocation: rather, with antlike persistence, they go on with their researches, consoling their uneasy consciences, perhaps with the thought that their duty to scientific truth is higher than any other duty to humanity. In repressing the mothering and nurturing impulses in the personality, the scientist has also lost the normal parental concern for the future of the life it cherishes. One hardly knows whether to characterize this attitude as innocence or infantilism; it certainly indicates a failure to reach maturity.

This abdication of responsibility, this failure of forethought, this detachment from all other needs and values than those of knowledge and power, has been one of the contributing factors in the resurgence of barbarism. The only part of the superego to which Freud and his contemporaries unreservedly paid homage--the passion for exact truth--has by its very divorce from the whole personality played back into the hand of Caliban. Detached from the rest of life, the scientific ego becomes automatic; *and automatons cannot give provident direction to other automatons.* This perhaps explains why, though one part of our culture, that dominated by science and technics, has reached the highest point ever attained in human history, the rest of our existence is falling into planless confusion, directed toward life-negating and irrational goals. These conditions stem from our failure to nurture every part of the human personality, and to match every paternal increase of power with a maternal increase of love, and with a common parental increase of moral control.

Modern man, therefore, now approaches the last act of his tragedy, and I could not, even if I would, conceal its finality or its horror. We have lived to witness the joining, in intimate partnership, of the automaton and the id, the id rising from the lower depths of the unconcious, and the automaton, the machine-like thinker and the man-life machine, wholly detached from other life-maintaining functions and human reactions, descending from the heights of conscious thought. The first force has proved more brutal, when released from the whole personality, than the most savage of beasts; the other force, so impervious to human emotions, human anxieties, human purposes, so committed to answering only the limited range of questions for which its apparatus was originally loaded, that it lacks the saving intelligence to turn off its own compulsive mechanism, even though it is pushing science as well as civilization to its own doom.

It is this last act that we are now beholding in our own time. Those of us who have strong stomachs know the evidential proofs of that union in the records of the Nazi doctors, correctly called Doctors of Infamy, who added a final horror to the Nazi extermination camps. These were men trained in the rigorous impersonal methods of science, who obediently carried through the orders of their superiors in the German government, to perform revolting tortures upon human victims under conditions that counterfeited and hideously caricatured scientific experiments. The detachment of these doctors was admirably scientific: their observations were coldly objective: their indifference to social results was in the best tradition of science--yet their total behavior was depraved. Though that was a classic juncture, revealing depths of evil deeper than any Dante could imagine in his candidates for the Inferno, it is by now a commonplace. But already this partnership has spread far beyond Nazi Germany and Soviet Russia. Is the final purpose of the Nazi crematories in essence different, by any other facts than distance in space and swiftness of operation, from the meaningless extermination of life that would take place in what we now politely call ABC war--a large-scale effort to liquidate the enemy population? Except for omitting the sadistic pleasures of torture, the end that is sought, complete annihilation of the hated object, is precisely the same.

As things are going now, unless a strong countermovement restores our humanity and our sanity, the union of the automaton and the id will probably bring about the catastrohphic destruction of our civilization. The godlike powers that scientific thought has opened up to man are now at the service of progressively diabolical means, which have automatically sanctioned equally diabolical purposes. Once set in motion, there is no halting point in that downward descent. The only destination of such a union is the final victory of the

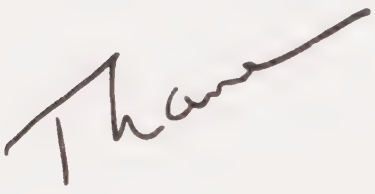
irrational: collective genocide and suicide, on a scale that would reduce to meaninglessness the whole process of life's evolution and man's own ascent from brutishness to civilization: leaving that ultimate nothingness out of which only nothing can come.

If I thought that this last act of the tragedy was inevitable, I would not, you may be sure, have consented to give this paper. When a ship is doomed, it is wiser to strike up the band and speak cheerfully to one's fellow passengers than to hold an inquiry over the villains who sabotaged the machinery and planted a time bomb in the hold. But while there is life there is, proverbially, hope. The cries of anger and anxiety that have at last broken through the wall of silence, prompted by the hideous devastations of the hydrogen bomb, were not confined solely to our European and Asiatic friends: the instinct for self-preservation, which could be quieted among us at home when we thought that it was only the Russians who might be endangered by our lethal devices, has at last asserted itself, now that we realize that ourselves and the rest of mankind would be equally stricken, if not completely wiped out, in another large-scale war. What once mistakenly seemed a prudent method of offsetting Russian man power with American atomic power has patently become a gross mockery, now that we ourselves are in even greater jeopardy. This deep anxiety, so much more realistic than the childish assurances with which our leaders have attempted to cover over their radical miscalculations and errors, gives ground for hope: we may yet overcome this coupling of the unrestrained id and the automaton, and redress the balance in favor of life.

Admittedly, the mischief that has already been done will not easily be undone: the genii we have unloosed, as in the Arabian Nights fable, cannot so easily be put back

into their bottle. Generations and even centuries may pass before the nightmare that now hangs over man will be finally dissipated; for there remains the possibility that even the peacetime exploitation of atomic energy may bring grave dangers to organic life, before we exercise sufficient restraint. To go forward, we must partly retrace our steps: to overcome the misapplications of power we may be forced, as Christianity was once forced, to give up many desirable applications of technics, in order to have sufficient vitality to nourish other parts of the human personality. We cannot promise ourselves a happy ending or love's final fulfillment in our time. But perhaps, in my next paper, I shall be able to convince you that there are viable human alternatives to the violence and irrationality and hate that now threaten to turn the world first into a madhouse, then into a crematorium. Those in whom, happily, the streams of life yet run freely have still to be heard from. Prospero may yet take command.

March 12, 1976
Hawaii Kai



Leap Into Sanity

Lesson 14

By

Thane

The Powers of Prospero

(This lesson continues with some of the conditions and inspirations for founding the Prosperos: mostly excerpted from In the Name of Sanity by Lewis Mumford. Refer to the forenote of Lesson Ten, The Uprising of Caliban.)

In my analysis of the Age of Caliban, the age in which we now live, I sought to dispose, directly and indirectly, of a whole series of facile notions to explain the pathological state in which so many peoples and nations now live: not only our enemies but an active and all-too-influential minority, at least, of our own citizens. The strange thing about this pathological condition is that those who most definitely show its symptoms do not know that they are ill; and even many people who have scarcely been touched by this illness show no sufficient anxiety

about the spread of the disease: they are as blandly unaware of the state of our civilization as the ancient Romans, like Symmachus and his circle, who piously believed, at the time the Western Empire was crumbling about their heads, that Rome still had another thousand years to go.

The reason for this strange inertia, this curious mental complacency has, I trust, become a little clearer as the result of bringing to light a critical danger and defect in that part of our culture we are most inclined to overvalue: science and technics. The mischief we now face has in part had its origins, I suggested, in institutions and habits of mind that almost all of us have accepted as self-evidently beneficent and on the side of progress, enlightenment, the good life. If knowledge is good, can we have too much of it? If power is good, can we produce it in too great quantities? If mechanical order and automatism are good, why should we keep it from spreading everywhere? For most of our contemporaries these questions admitted only one answer: but the answer they happened to give, that power, knowledge, and order are absolute goods, irrespective of the human use we make of them, irrespective of their destination, happens, as events themselves are at last now teaching us, to be a profoundly erroneous one. We who boast that we are the proud citizens of a free world have been living progressively, for the last two centuries, and more and more for the last fifty years, under repressions and compulsions and automatisms, derived directly from the dominant system of intellectual and industrial production. These automatisms have been as fatal to human development as the more obvious repressions of a more personal kind of absolutism.

If this interpretation seems insufficiently grounded, I must refer you to more extensive analyses I have made in a series

of books, beginning with Technics and Civilization and ending with The Conduct of Life: inquiries that parallel those made in philosophy by Whitehead, Jaspers, and Northrop, in the philosophy of history by Henry Adams, Schweitzer, Toynbee, Sorokin, and Ortega y Gasset. Almost a century ago isolated observers were aware, beneath the sleek varnish of Victorian humanitarianism and optimism, that the new barbarian invasion was gathering its forces with Western society: Delacroix, Dostoevski, Burckhardt, de Tocqueville, all made shrewd prognoses. During the last half-century, both Henry Adams and H.G. Wells characterized the crisis of our time as a race between education and catastrophe. The continued rise of Caliban is essentially a witness of the failure of education. But behind that lies a deeper failure, due partly to our misplaced faith in the absolutism of science: a failure to understand the nature of the modern world, the nature of human society and the human self, and finally, a failure to perfect the disciplines that would reintegrate the severed parts of the human personality and encourage a more fruitful and benign development.

Now a disease that has so long been insiduously fastening itself on the organism cannot in all probability be thrown off quickly: indeed, even if there were a philosophical or theological wonder drug at hand--and I personally know of no such agent--we would probably find, as physicians do with similar therapeutics in medicine, that the period of convalescence is nevertheless a long and trying one, with mischances of its own that demand watchful attention. We have allowed the untutored and unconditioned id, the raw primitive, to become detached from the whole self and we allow its utterances to displace the voice of reason and the promptings of love.

Similarly, we have allowed an overdeveloped organ of human intelligence, equally

detached from the whole personality, to divert to its own uses the energies that belong to the entire superego. Pursuing the power to control nature, we have lost the wisdom and will necessary to control ourselves, and thus we become helpless cogs in the mechanism we ourselves have created. The impersonal processes of science lead to the treatment of dynamic, self-impelled subjects as mere objects, of persons as things, and to a systematic disregard of the claims and aspirations of the whole personality, from which science itself, incidentally, has issued. By treating this depersonalized existence as if it alone were the real one, we have created a new world, a world of mechanical collectives and individual automatons in which only automatons have the full status as citizens, since by the rules that govern this world every human quality, apart from those that serve the pure intellect, is a defect, or at worst, a superfluity and an extravagance.

In such a world, it becomes easy to conceive of exterminating a million people in a city by a hydrogen bomb, as if they were a million rats in a garbage dump: for when human values and purposes disappear, human beings themselves become vermin to each other, and finally, by contempt for the law of their own nature, become vermin, likewise, to themselves--the lousy victims, as they might put it, of a lousy civilization.

This whole process has been exquisitely summed up in a personal letter to me from Roderick Seidenberg, the author of Post-Historic Man; and since it arrived at the moment when I was trying to make my own summation, I will with his permission, quote it to you, instead of succumbing, out of envy, to the insidious temptation to paraphrase these thoughts more clumsily in order to conceal my debt to him. "Your plea in The Times," he writes, "brings to my mind an idea which

haunts me: each culture evolves a characteristic bodily posture or gesture that symbolizes its essential values; thus Christianity brings to mind a suppliant figure on its knees in prayer; the Buddha sits in the calm of eternity with snails in his hair! The gods and Pharaohs of Egypt are seated--great granite figures of power. There is in these postures an element of the ultimate, an expression of a transcendent attitude. But what, pray, is our posture upon having miraculously touched the innermost sources of nature's power? Our school children here in the backwoods of the village of Tinicum are taught in daily drill to duck under their desks when they hear the siren blow. The citizenry have built themselves deep underground shelters where they are to cower while their civilization is blown to atoms. And those not fortunate enough to grovel in fear and trembling underground are taught to fall upon their faces in the gutters of their cities and await their doom. Prostrate, our heads deep in the mud, we face the future! Such is our posture."

I hesitate to mar those words with a single further comment: but does not Mr. Seidenberg's analysis reveal the real posture of our civilization and properly deflate the paranoid pride that leads us from one irrational act to another even more fatal one? We have fallen victims, in our minds at least, to a temptation strangely like the temptation faced by Jesus of Nazareth. We have been led to the top of a high mountain and shown how we might rule all the kingdoms of the world, on one simple condition--that we use the cosmic power at our command to destroy them entirely, and in the very act of consummating that destruction, give our own empty selves to the Destroyer. Is it not time that we retraced our steps quickly, down from those dizzy heights, and asked ourselves under what terms we may become human again? Plainly it is not by increasing our power but by redeeming our humanity that we shall be saved.

Let us begin then by reconsidering the nature of man: he who is more than an animal yet less than a god. Part of the self-understanding we need, that which has to do with man's biological and social past and with all the repetitive processes in which his life is involved, we shall gratefully draw from the findings of science, reassured rather than upset by the fact that the nearer we come to the core of man's nature, as described in anthropology and psychology, in history and biography, the more we find the method itself infected with subjectivity, until, at the very recesses of man's innerness--in the heart of the secret and undisclosable I--he becomes inaccessible to any directly verifiable observation, and thereby escapes from the confident statistical determinism of science.

To understand man's nature, we must look for it at every level: in his biological functions and needs, in his psychological dispositions and wishes, in his social claims and commitments, and finally in his religious strivings and aspirations: that is to say, we must look for that nature both in his biological and his cultural past and in his ideal or projected future. But to account for man's whole nature, we must include in his history a time element that, since Aristotle, has played no part in scientific calculations: the sphere of the potential and the possible, the sphere of his real creativity. Many of man's present actions have meaning only in terms of an ideal self or an ideal destination to which, throughout recorded history, he has, with increasing clarity of purpose, been groping. *If man builds for his God a more magnificent building he thinks proper for his daily self, it is because God, in all his historic forms and postures, symbolizes the utmost conceivable potentiality: power transformed into omnipotence, time extended into eternity, life transposed into immortality, love overcoming all antagonism and separation.* Without grasping this inner disposition toward

transcendence, man's daily behavior cannot be fully and competently interpreted: for there is no stimulus in his crude environment, not even the spectacle of the sun and the stars, that is capable of evoking such a response: the movements of the planets stand for necessity, not human and divine potentiality. *Other animals fulfill their nature by being true to the fixed mode of their species: man fulfills his nature by being true to his latent possibilities, and by making his own future.*

What man has learned in the past about his own nature, as expressed in the religion, the morality, and the art of the higher cultures, from the early dawn of conscience in Egypt onward, must now be rediscovered and set in a new framework, joining with present-day knowledge that vastly amplifies it and at many points fully confirms it. Much that man, for instance, has discovered in biology about his close organic partnership with other living species, and further about his constant dependence upon and cooperation with all forms of life, reenforces with empirical observations the intuition of a Buddha or a St. Francis. This interpretation not merely puts man's estate in evolutionary perspective: it likewise explains why this creature, all stuccoed over with reptiles, as Walt Whitman so well put it, is subject to so many humiliations, so many bumfalls and backslidings, when his mounting pride causes him to forget his lowly animal origins.

Certainly modern man must acknowledge his place in the animal world, realizing, since Darwin, that even his emotions and sentiments, not least love and loyalty, have their beginning in the behavior of his mammalian progenitors. But he must also accept the fact that his intelligence and skill have made him the dominant member of this world. Though he himself cannot exist without the constant cooperation of other forms of life, down to the lowliest bacteria, he must in turn accept his

role as an overall guardian of life, responsible for maintaining an ecological balance that replaces the automatic controls of nature. Unless he preserves the reverence for life inculcated by every religion, he may undermine his own existence, indeed bring it to an end.

All this is important: but it is only part of the knowledge and self-understanding modern man needs. For there is another side to this process that has largely been either ignored or misinterpreted: the process of ascent and emergence, which by its very nature goes beyond the point where science, with its causal method, can allow itself to go. Inevitably, science tends to explain more highly developed forms in terms of the less highly developed ones, the last step in the process by the succession of steps that led up to it: indeed all causal explanation is retrospective, and its success in prediction is due to its being confined to past observation of regularities and repetitions.

In causal explanation, the donkey--if I may put an old figure to a new use--moves only because of an external stimulus, the whip applied at the rear, not because he seeks the carrot in front. Still less has causality any notion that in man, if not in the donkey, the carrot produces this action may at first be a subjective projection or an illusion, and yet turn out, in the end, to be as effectual as the whip and capable of bringing forth real carrots by the bushel. Fully to account for man's behavior, particularly to understand its prospective reference, one must invoke the principle of teleology, or purposive action toward an imagined and projected end. In such a development the conceived future controls present actions and adds value and significance to immediate satisfactions by attaching them to larger fulfillments in which other men share. So, too, the complex final state throws a light on the earlier events that led up to it: indeed the significant pattern, the emergent value, becomes fully realized--and fully visible--only in the last stage. To take in

man's nature, in other words one must not merely examine his origins *but understand his goals*--not least those ultimate goals which, like the distant summit of Everest, are barely discernible from the highest platform where man has yet camped.

There are many definitions of man; and I should hesitate to add still another were it not for the fact that most of our modern definitions seem to me to overlook the heart of the matter. I would define a man as the unfinished animal, the radically dissatisfied and maladjusted animal who comes up with a thousand different answers to each of Nature's proposals. Man is the only animal who is not content to remain in the original state of nature. That sense of being unfinished, alterable, transformable, perfectible--and yet, by a negative process likewise deformable, degradable--is the very essence of the human condition. We, who are so used to considering man's nature in terms of the indignities that are heaped upon it, or of the many varieties of vileness and demoralization that it discloses in a disintegrating world, might go back to Pico della Mirandola's essay *On the Dignity of Man* to get a sounder view of human nature.

"God," observes Pico, "took man as a creature of indeterminate nature and, assigning him a place in the middle of the world, addressed him thus: 'Neither fixed abode nor a form that is thine alone nor any function peculiar to thyself have we given thee, Adam; to the end that according to thy longing and according to thy judgement thou mayest have and possess what abode, what form, and what functions thou thyself shalt desire. The nature of all other things is limited and constrained within the bounds of laws prescribed by us. Thou, constrained by no limits...shalt ordain for thyself the limits of thy nature.... As the maker and molder of thyself, thou mayest fashion thyself in

whatever shape thou shalt prefer. Thou shalt have the power to degenerate into lower forms of life, which are brutish. Thou shalt have the power, out of thy soul and judgement, to be reborn into the higher forms, which are divine.'"

Note the part of wishes and claims, longings and aspirations, in this definition of man. Not merely does man choose and seek goals not indicated by his original constitution, but he remains, to his glory, as permanently dissatisfied with the self he achieves as he is with the original state of brute nature. Not only man's life but at bottom all life seems to show teleological characteristics: it is formative, directional, goal-seeking; but in the kind of self-transformation that has been at work in the evolution or organic species, both the purpose and the goal have been so closely built into the process that we are flatly at loss for suitable terms, not painfully anthropomorphic, to describe what goes on. Let us take a homely example from the Museum of Natural History. To suggest that an insect that looks like a walking twig came into existence by a series of accidental variations in its germ plasm that cumulatively brought about its deceptive twiglike form is to make accident itself a more incredible miracle worker than any theologian's Providence; while to suppose, as alternative, that an originally untwiglike insect experienced aplatonic desire to become like a twig and contrived that laborious transformation so that he might in this disguise safely continue his career as an insect, seems in causal terms hilariously funny.

Perhaps it would be less insulting to our intelligence to assume that purpose and form are as aboriginal and irreducible as mass and motion: that purposeful transformation is in fact another term for life and must be included with such other attributes as irritability, self-maintenance and

reproduction. At all events, when we reach man, the evidence reads more plainly: in him the given organism with its blind instinctual drives is supplemented by conscious purposes that push him beyond his purely animal state. Truly, as Pico says, he is a maker and molder. Everything he touches, tools, machines, landscapes, cities, artifacts of all kinds, laws, codes, patterns of conduct, bear the stamp of human purpose. By art, his inner wishes are materialized, and by thought his material circumstances, in a reverse process, become etherealized, as A. J. Toynbee would say. Transposed into ideas, these spiritual forms become in turn the starting point for a new cycle of materialization. Yet all these projects, plans, proposals have in the end a single goal: man's own self-transformation. The more far-reaching and many-sided the transformation, the fuller and richer the life.

The prime instrument of man's special kind of emergent purposefulness has been in process of improvement over a vast evolutionary cycle: the central nervous system. All the automatic processes in man's body, the hormones, the sympathetic nervous system, the reflexes, have the function of taking care of the life-maintaining processes, without conscious intervention, so that great amounts of psychic energy can be concentrated in the evaluating, integrating, decision-making center. This surplus of energy, a surplus visibly recorded in man's excess of brain capacity and unused neurones, has resulted in an increase in feeling, an increase in sensitivity, an increase in the capacity to dream and symbolize and project; and all these qualitative changes amplify in every direction the otherwise narrow utilitarian role of man's intelligence. Without the free play of his imagination and invention, man's life would have been as repetitive as the life of insect societies, like the ants: fixed in the same mold for at least sixty million years. Out of an original

exuberance, and overflow of sounds, images, spontaneous movements, anticipatory dreams, welling spontaneously from within, man was able to mold a new self and along with it a self-sustaining culture. Had man been content with the animal role of adaptation and conformity, he would never have produced language or symbolic thought, religion or art or science. Yet man's highest work of art is neither a poem nor a symphony, neither a mathematical equation nor a city: his highest work of art is himself. Perhaps only once or twice in a generation is the ideal self of a culture incarnated in a living person: a Sophocles for Greece, a Dante for medieval Italy, a Milton for England, a Goethe for Germany, an Emerson for New England; yet it is toward that end that every other process and function is directed. When man ceases to toil at that art, he abandons his main lifework: sometimes as in our own day, he covers over that self-betrayal by plunging himself desperately into external activities, planning trips to the moon or journeys through space *in a desperate effort to get away from himself and to forget all his buried possibilities.*

If what I am saying makes sense, we are now close to the point of understanding how the depersonalization of man which had gone on during the last century has had the effect of crippling him and has made it increasingly difficult for him to participate in activities more meaningful than those the automaton itself provides. No part of man's life has value, except in terms of the person and the community he is in the process of actualizing and realizing. The very essence of human character, indeed or morality itself, is purposeful action in terms of an ever-emerging and ever-enlarging whole. In that process one may have to sacrifice a lower possibility for a higher one, a temporary good for a durable good: but when no goal or purpose exists, other than that of keeping the

machine running, if indeed from the standpoint of the machine the person himself is expendable, the very temptation to be human disappears. At that point Caliban's career seems as attractive as Prospero's.

No amount of material success can give such a civilization a substitute for a valuable and purposeful life. In short, we must face the fact that the classic religions have always clearly indicated: without the effort to achieve a higher life, to seek, as the saying is, the Kingdom of Heaven, nothing that can properly be called human life is possible; though a culture may carry on for centuries on the momentum acquired in some earlier effort. When man lives for purposes beyond his limited self or his generation, beyond those of his group or his tribe, these universal purposes command subjective energies comparable to those within the atom: at such moments, only at such moments, man attains to his utmost creativity. At that last stage, energy is at the service of vitality, vitality at the service of humanity, and humanity at the service of divinity. To establish that chain of command, we must address ourselves, first of all, to our ultimate goals. While our highest aspirations and purposes are still fragile, in comparison with our biological needs, they are not, in fact, any less imperative.

Almost from the first breath of life the higher expressions of the spirit are essential to man's normal development. Human values and sentiments seem to play a part like that of the vitamins and the trace elements in diet: they must be present, if even the lower elements are to perform their function. I have, I confess, once before been reproved by a somewhat supercilious academic authority for using this metaphor; but I use it again, with a cheerful grin in his direction, because it seems to me singularly accurate, and because it helps to account for the tendency of a more gross kind of psychological appraisal to overlook the importance of apparently insignificant activi-

ties and delicate fitful stimuli, like looking at a pair of courting birds in spring or pausing at night, as Emerson usually did, to take in the starry sky.

No human being can live for very long, in a normal state, without enjoying a modicum of meaning, value, and purpose, of fellow feeling, friendliness, affection, and love. Even the simplest bodily appetites need, in order to prosper at all, the extra sustenance of love and hope. When they are present one can live on in an iron lung; and when they are gone the world itself becomes little better than an iron lung. Infants brought up in an orphanage languish on the same diet that would make a child who had received love robust and animated. In a hospital I know of, a bright, efficient immaculate place, visitors used to see a slovenly old woman, who wore no uniform, shuffling along the corridors, crooning tenderly with a baby in her arms. When questioned about her, the doctors would explain that, when one of their infants was seriously ill, and seemed to do poorly under normal nursing practices, they had learned to turn the little patient over to this old crone, and she would often, by the magic of her body and her love, bring the child back to life. Love, and the responses that love gives, are essential for human development. If nothing that can be called the higher life can be imagined without drawing on the resources of the id, the reverse is equally true: the instinctual self, for its own security, must be coupled to the superego: otherwise the id is self-annihilating, death-seeking.

From all this it follows that every attempt to transfer authority from the whole man to some fraction of him--even such a high and significant fraction as that represented by scientific thought--is an aberration and a practical perversion. It is by understanding man's whole nature and by fostering constant intercourse between various parts that his balance can be maintained, and his normal

growth and development assured. This doctrine saves us from two equally unfortunate distortions. One was the mistake first made by the classic religions and then repeated in another form by modern science: that of letting the highest elements in the organic hierarchy, man's inhibiting and directing propensities, exercise a tyrannical authority over the rest of the self, in the interests of a disembodied spirituality or an equally detached rationality. Such a tyrannous and unloving superego sooner or later brings about the revolt and revenge of Caliban. Those who would oppose reason to emotion, as if the first guaranteed integrity and the second would overthrow it, have learned little about the nature of the human personality. Herbert Spencer's wise remark, that it is as possible to be debauched by work as by idleness, applies to every part of the self: the sin never lies in the offending member, but in its separation from the other members, and from the higher purpose they serve through their union. It is separation that gives the id a disproportionate influence, and this applies equally to the superego. Many a saint has lived to regret his mistreatment of his body. Did not Francis of Assisi repent, at the end of his life, that he had been so unkind to Brother Ass, as he called his body, and did not Ignatius Loyola, a more wary psychologist, guard his novices against too severe mortifications of the body? But life itself quickly redresses this kind of error: medieval culture, which placed a high value on chastity and virginity, produced, as Chaucer smilingly reminds us, the Wife of Bath.

But today, on the contrary, our overemphasis and distortion comes from the opposite direction; and unfortunately, nature has provided no automatic method of compensation. We in America overwhelm the higher functions by constant and never-ending insistence upon the lower ones, just as we will interrupt the music of Bach or Mozart to advertise a

cigarette or a laxative. Our life has become an air-conditioned nightmare: packed with sensations and emptied of purposes, glutted with things and starved of meanings; or rather, we attempt to derive all our meanings and values from the world of dehumanized objects, and, in the ideal case, allow ourselves no subjective interest that matter or motion, in one of their popular forms, would not satisfy. Kinesthesia followed by anesthesia sums up the current formula for the good life.

Both morally and politically, accordingly, we fail in self-government: we have simply developed no selves sufficiently disciplined to control our agents and instruments. Odd fragments of the personality intrude erratically, like spirit voices in a seance, giving contradictory directions for our daily activities: the religious self, the scientific self, the practical self, the national or tribal self, the domestic self, the mean sensual self, do not form a working federation, under a responsible person. Indeed, the whole apparatus of advertising, publicity and political propaganda, so characteristic of modern culture, is dedicated to the end of undermining a stable centralized inner authority. capable of making real choice. Instead, all too often, the masses of men are tempted to submit to the decisions of an external authority--a dictator, a grand Lama, or a Cybernetic substitute--who arrogates to himself this normal human responsibility.

Are we not all more or less in the plight of that pathetic Marine colonel, who to explain his submission to his Communist inquisitors, said, in so many words, that the effect of their methods was just like that of American advertising: namely, to deprive him of choice. What a giveaway that was of both modes of conditioning! Let us not deceive ourselves by our glib habit of making a black-and-white contrast between the totalitarian and the free world. Though we Americans cherish a Constitution and a

system of law designed to protect the person and safeguard his freedom, too large an area of our life has become compulsive and automatic: too much of our existence operates without benefit of intelligence, by mere routine, without moral restraint, without reference to a humane scale of values, without a further purpose, indeed, than to make the machine go faster and faster. This applies to every part of our productive system from motorcars to hydrogen bombs. The soul of man has become a shriveled mummy secreted in a narrow inner chamber of an enormous pyramid: the very size of the tomb reveals the littleness of the spirit within it.

This brings me back once more to the nature of man. We have failed to understand the forces that threaten our existence because the dominant philosophy of life--the pragmatic philosophy upon which everyone habitually acts--has failed to do justice to man's condition and his unique character. By cutting off the superego, and deliberately mutilating a good part of it, modern man has blocked the path of his own development. In pursuit of objectivity and certainty, we have elevated the object and depressed the subject: that is, our very selves. This means, we have depleted man's faith in his own creativity and in relation to those inner forces that prompt man to project a destiny for himself not given directly by external nature or by his own animal or historical past. By treating religion and morality as if they were illusions, we have succumbed to the most childish of illusions: that man can protect himself against malice and mischance, against evil and perversity, without concerning himself with the meaning of existence and without seeking a higher goal than mere survival. On the way back to reality we will have to reverse this process: instead of freezing our feelings, emotions, values, wishes, dreams, we must utilize them deliberately, under a more comprehensive personal control: self-confident,self-reliant, self-directing.

Unless we are prepared, then at every moment to consider the nature and the destiny of man, unless we realize that he has little reason for existence except as the vehicle of an ideal self and an ideal future that transcends this existence, we cannot be trusted with the cosmic powers that are now in our possession, indeed we will only stultify and defeat ourselves with much smaller powers. Though these convictions are deeply embedded in every classic religion, they are not to be identified with any single revelation: indeed the existing cults and creeds in the West have all-too-plainly suffered the same erosions and corruptions as the rest of Western society. In the face of much greater threats than colonial domination, no general awakening comparable to that promoted by Gandhi in India has yet swept over our civilization: the voice of an Albert Schweitzer, summoning us to reverence for all life, still has the hollow sound of a voice uttered in an empty hall. How, indeed, can we do reverence to life if we have forgotten half its manifestations, in ourselves: if we grovel before the image of Caliban, and if we turn our backs to Prospero, denying the reality of ideals and depriving ourselves of the ability to give ideal forms to realities?

What I am saying comes finally to this: we will not summon the political will and intelligence to control the powers that we have unleashed outside us, unless we develop the potentialities that exist within us, and project new goals that lie beyond us. Neither the release of the id nor the extension of the province of the scientific automaton are a prudent response to the situation man now faces: or rather, both of them, if uncorrected by the intervention of the feeling, evaluating, loving, life-directing elements in the personality, will probably bring the whole long effort of human history to a catastrophic close, like that foretold in the Norse myth of Ragnarok: the end of the world, marked by the conquest of the gods by the giants.

(The excerpts from Mumford's talks will be concluded in the next lesson.)

May 25, 1976
Punaluu

Thane

Leap Into Sanity

Lesson 15

By

Thane

The Power of Prospero

(This lesson continues with some of the conditions and inspirations for founding The Prosperos: mostly excerpted from In The Name of Sanity by Lewis Mumford. Refer to the forenote of Lesson Eleven, The Uprising of Caliban.)

At this point, I might well leave you to your own solemn thoughts were it not for the fact that such an abrupt ending would probably awaken in you a sense of grievance and in me one of frustration. For I am as much aware as you are that Prospero is still an outcast on a lonely island, and that Caliban, who has long since kept Prospero confined to his narrow cell, is not merely still unchained and rampant, but has worshipers who would ply his drunken ego with more powerful intoxicants. You may fail to see the connection between

the broad generalizations I have been making about the nature of man and the concrete ends and duties of the day: the confinement of Caliban, the restoration of Prospero. Sooner or later, you will be driven to ask: What do we do now?

To answer you in detail, even if the spirit were willing, I would have to give a whole course of lectures on the renewal of life, the control of the automaton, the culture of the balanced man, the rebuilding of the superego; and each one of these would have to be rounded out with a program and a discipline that you could apply, personally and in groups, to the ordering of your daily activities. This would be a formidable task, and it would take a better man than I am even to outline it in a fashion I should consider adequate. As for its actual translation into a whole way of life, that is something that will doubtless take generations, if not centuries, even supposing that mankind awakens in time to avert the catastrophes that our irrational pursuit of power has prepared for us. Let me reduce that gigantic burden to a little bundle more suitable to my strength, and conclude with a few practical maxims, that may at least point in the right direction. By an exercise of charity you will close your ears to the mumblings of an elderly Polonius, and remember only the occasional flash of Prospero.

And to begin with, the control of Caliban. The first place in which to confront this monster is in oneself; and the first measure involves nothing more or less than an act of faith: a belief in the ability to exercise control. Do not, under the delusion that you are being objective or scientific, blot out the distinction between higher and lower, good and bad, feeling and unfeeling, intelligent and automatic, purposeful and random both within your own nature and within every province that it touches. Regressing Caliban is not simply a negative matter: it is made easier by giving

energy to the life-enhancing functions, by every manner of ordered and purposeful expression. As Emerson approvingly said, when pianos were first sent to raw pioneer settlements: *"The more piano the less wolf."* Never favor the lower functions at the expense of the higher, except when it is necessary to restore balance and equilibrium: never give vent to purely instinctual drives except under the providence of the whole self. This means that *anger must be tied to the sense of justice, that orgasms must be at the service of love, that intellectual curiosity must be attached to social responsibility, that the will to power must be curbed by the desire for social approval and the obligation of service.*

What applies to the discipline of the individual applies in a greater rather than a lesser degree to the conduct of a nation; for every individual vice and blemish is magnified a million times in the collective ego. One must not, out of pride, speak of one's nation in terms that sane, self-respecting men would never apply to their individual selves; and similarly no nation must, out of fear, take steps for its self-preservation which would remove the moral basis for that self-preservation. You and I may kill in extremity in self-defense; but if we want to live with ourselves afterward, we must not torture in self-defense, nor kill as a preventive measure, to rid ourselves of anxiety. So, too, we may shoot a criminal resisting arrest, if we are armed with the authority of law: on those terms under the auspices of the United Nations, our country lawfully and morally helped resist Communist aggression in Korea: an act to implement justice and ensure peace.

But one must not shoot every member of a criminal's family as a way of ensuring the criminal's prompt surrender to an agent of the law: our pleas for using wholesale genocide, in a retaliatory action against an aggressive totalitarian government, would be

of that order. How can we hope, as a people, to rebuild the normal human personality, and create a humane and peaceful world, as long as we publicly commit ourselves to preparation for the total extermination of our enemies: such a division between Dr. Jekyll, the healer, and Mr. Hyde, the killer, is internally disruptive. Even if absolute justice were on our side--and that is far from being true--the method would by itself defeat the ends of that justice: namely, to establish a world in which men of good will can live in brotherhood and peace. The public renunciation of the methodology of barbarism to which we have unthinkingly commited ourselves is the first step to comity and confidence between the nations. So much for the prime effort to overcome the inner demoralization that delivers us into the hands of Caliban.

As for the control of the automaton, that lends itself to no simple measures: it is a matter, in the personal realm, of keeping strict guard over one's habits, for that is where automatism actually begins, and of intervening even in the practice of good habits, lest they become compulsive, and so out of control, and so finally indifferent or hostile to life's needs. My own rule here is to reduce membership in all organizations where personal acquaintance and personal intercourse is impossible, where the I-Thou relation has been destroyed and a system of remote control initiated; and when I am a part of such an organization, as I certainly am as a professor in a big university, I seek, at least in my own province, to break or challenge the automatisms that come from above. Only by keeping a wary eye on one's freedom and retaining the initiative can one safely use all the automatic processes that actually simplify and lighten the physical burden of life. If we begin by letting the process control the product, we end by letting the product control the producer. None of us should be so wedded to security and smooth routine that we could not

dare to yank the lever and stop the whole works, in order to regain the human initiative. The failure of our scientists to understand this fact betrayed even those who had a sufficient moral conscience to feel troubled. In fact, the more pervasive and beneficent the automatic process, the more need there is then to establish a multitude of small centers of control and to build up whole areas that are immune even to benign invasion. That, and not escapist rocket flights into outer space, is one of the big jobs of the coming century.

Now we come to the proper domain of Prospero: the domain in which control and direction, inhibition and expression, evaluation and discrimination should increase in proportion to the energies and vitalities that they command. The first demand of this part of life is to *orient oneself, not by immediate landmarks, but by abstract points of the compass; and to correct one's watch, not by reference to other local clocks, but by reference to astronomical time, as established by the world's observatories.* This brings one back, as to a base line, to the great prophets and sages of history; for though they have not said the last word about man's life and destiny, any scheme of life today that departs widely--and on the basis of a few generations of observation and experiment--from the standards set up by the classic religions and translated into daily disciplines and rituals over many centuries is likely to overlook important human needs, and what is quite as important as these needs, deep human aspirations.

Hinduism, Buddhism, Confucianism, Hellensim, Hebraism, Islam, Christianity, all differ in various ways as to their interpretation of the ultimate mysteries of life and the cosmos: but they are equally concerned with the ultimate context, the overshadowing purposes and ends that polarize

all the lesser activities and functions of man. The scientific knowledge of our time richly supplements these insights and in many cases re-enforces and expands them. We have reasonable expectations, for example, through our deepened insight into human psychology, of being able to achieve more effective self-discipline and self-education. Some of the goals of religion have been as difficult to achieve, without this scientific support, as the dream of flight was impossible before science and technics had supplied the necessary data and means. There was more than a touch of truth in Samuel Butler's jibe that as an instrument of morality Christianity is only a flint implement. But science, by definition, has no organ of prophetic anxiety and form and ideal; and without all these attributes, so far best embodied in religion and art, a fully human life cannot be lived. Only those so fortified by a larger, self-transforming purpose are capable of overcoming the irrationality and violence of our time.

The domain of Prospero is the province of religion, morality, and art, and every part of that province must be freshly cultivated if we are to overcome the forces that now threaten us. In many departments, we must plow under the weeds and tares that have infested these fields; for a complacent religion, whose values and transformations are all in the past, is no religion; a conventional morality, which accepts all the idols of the tribe, is no morality; and an art that has become both formalized and formless is no art. But to make those domains important again, we must apply ourselves to them, with all the energies we command, and give them hours that are now drained away by joyless recreation, infantile hobbies, and mindless work. *Against the shallow vocationalism of our day we must oppose the great vocation of Man, the vocation of becoming more fully humane, and of supplanting each achieved self with a higher and more universal self.*

Each of us must ask himself: *What portion of my life do I spend in the service of an idea and a purpose that will outlast this life and at the same time greatly fulfill it?* If we answer these questions frankly, confessing our grudging services or our total evasions, we shall realize why Prospero's powers have dwindled steadily in our time. For most of us a small period of our lives is given, usually under compulsion, to the service of the State: but how little of our lives in these United States is given to the more positive purposes of the community, even to the extent of serving on public committees and boards. And how much less is given to more universal forms of service and remoter purposes! Yet those in our time who have risen to such purposes wholeheartedly--whether in war or in relief service after the war--count such years among the best years of their lives, though they were often accompanied by hardships and deprivations of the severest kind. In a new fellowship of service they found a fulfillment that their peacetime lives had lacked. And it is the lack of such goals in Western culture that has driven, and continue to drive, so many people into the service of bastard religions, like fascism, nazism, or communism, which, *by simulating many of the characteristics that a transcendent religion shows in its period of growth*, have demonstrated their power to release energy and to promote a selfless yet utterly self-fulfilling devotion. You cannot, as the G.I. in Korea remarked, oppose Marxism with Coca-Cola. Only a more universal religion, capable of enlisting a great dedication, can overcome the attraction of Caliban masquerading in the garments of Prospero. Democracy will prevail only when it overcomes its obsession with national sovereignty and national power: when it projects a greater and more universal vision of life than any existing state incorporates. Where ego was, to paraphrase Freud, there superego shall be. This applies equally to the ego of the individual and the collective

ego of the group or institution: the tribe, the city, the church, the nation. Whereas in the past, the struggle for survival divided mankind into exclusive and mutually repellant groups, the necessities for survival now demand that they overcome this suicidal isolationism.

Where the tribe and state were, there shall a united mankind be. The beginnings of that transformation have already been made in our day; but for lack of energetic faith they have been diverted and halted. We have yet to understand that our armaments give feeble protection, compared with such acts of mutual aid and nurture as the UNRRA and the Marshall Plan and the United Nations itself. All of these works have now to be translated into more permanent forms, which will equalize wealth and cultural opportunity among the nations of the world, just as the income tax, in countries like England and the United States, has, as a matter of common justice, begun to equalize them within these countries. Under the command of a reborn superego, *we shall direct our lives so that we may offer gifts of love to neighbors we shall never see and serve children who are not yet born.* This providential *rebirth of the superego, this recapture of human potentiality, is the budding life wish of our time:* the only means of opposing and counteracting the death wish that now has at its command forces capable of universal destruction.

And finally, there is one great realm of Prospero that must be redeemed from those who have usurped it, and opened up for those who are ready to cultivate it: the domain of love. The only final safeguard against the genocidal and suicidal impulses our weapons of extermination have encouraged, is the sedulous devotion of love in all its aspects, beginning with tenderness. Each of us, all of us, must cultivate tenderness within ourselves, and be as committed to nonviolence as Mahatma Gandhi, as loath to wipe out the life of the most insignificant fellow

creature as a devout Jain, knowing that all life is precious, even the humble life of a Japanese fisherman, yes, feeling the deepest repugnance against the wanton contamination or extermination of the fish he seeks to catch for food. We will have lived to some purpose if we are tender enough to earn Caliban's contemptuous characterization of us as the "hand-wringer" or the "bleeding heart." Let our hearts bleed freely as long as a single human being suffers from preventable misery or rectifiable injustice. Yes, and let us stanch that blood by effective remedial action, whether the sufferer lies on our doorstep or waits for succor on the other side of the earth.

Here I would apply, further, doubtless in the manner of Polonius, a little of the country wisdom I have come by; for I have found over the years, as a father, that the more one looks after an infant, the more paternal and loving one's attitude becomes: almost as with the old James-Lange theory of the emotions, the behavior itself helps to produce the appropriate response. Just as the domestication of animals domesticated man as well as the sheep and the ox, so the sedulous nurturing of life brings a special reward to the physician and the teacher as well as the parent. By accepting responsibility for a single life we increase our capacity for love: by accepting responsibility for all life, we would not merely deepen the foundations of love, but make all other men the beneficiaries of that security, releasing them from hatred as well as fear. I regret I have no time to spell out all the practical consequences of this reorientation, but it has an immediate political application.

Again, I have found that when I give my neighbor some of the surplus vegetables in my Dutchess County garden, I feel a glow of love prompted by the very act of giving; and he in turn feels the same way, when I receive his

gifts; indeed, he may even be a little reluctant to receive with grace unless my own attitude is equally responsive. This give-and-take is the very dialogue of love; and it is different from an equitable commercial transaction for the reason that the gift must be freely given, without thought of reward, and just as freely reciprocated, without thought of calculated repayment. As a country, we are so far from following the ways of love that we have almost forgotten these conditions; our fellow citizens feel aggrieved, too often, because after we have given away billions of dollars, our friends in other countries still do not love us and do not reciprocate by doing the things we held secretly to be part of the bargain. But love is love: it is neither rape nor prostitution: "The gift is to the giver," as Whitman said, "and comes back most to him." In the long run, love begets love as surely as hate begets only hate.

This self-transforming and self-transcending quality of love cannot be called upon for all the little occasions of life, when customary civility and politeness must do duty instead. Part of its magic arises from its freedom and spontaneity, its sudden sense of the occasion, its ability to depart from the expected routine. But *when love is genuine, it has the power to open doors that would remain locked and bolted against forceful entry*. All over the world, power divorced from love has become insolent, brutal, irrational, and increasingly manic and paranoid; and by those very attributes has become impotent and self-defeating. Now that power has overreached itself, love offers the only alternative that will lead us back to life: *the Sermon on the Mount has thus become the new Mount Everest that calls forth the human spirit today*. Nothing less than that *"impossible"* ascent remains as a practical alternative to our yielding to the destructive and inhuman forces that threaten our whole civilization. That is the last word of Prospero.

Leap Into Sanity

Lesson 16

as related

By

Thare

to personal student, Tom Charlesworth

This monograph may, at first, be misleading, because it has humble beginnings. I can't claim to be humble, though I would like to think so, but certainly my beginnings were humble.

For many years I have been pressed to write an autobiography, or permit a biographer to work with me. I know that doesn't sound very humble at the very outset. A biography was written and published in the 30's. Fortunately, it was published in limited number, because I reluctantly approved of it. It was never republished after the first edition was entirely sold. The title was "Raphael" and, in my opinion, was much too flowery, picturing me as someone I didn't recognize. It indicated that I was on my way to sainthood, which was anything but my goal.

It was published during the time of the Ballard "I Am" Movement, immediately following the remarkable books of Baird T. Spaulding. It was a time when almost anybody believed almost

anything, and because I had been associated with Spaulding, I was almost hoisted into the ranks of the Ascended Masters without going to the trouble of ascending.

A few years ago I attempted to work with an excellent biographer, and we both gave up in frustration because he wanted to get everything in chronological order, and I couldn't remember enough in that manner. I felt, as Alan Watts wrote in his biography, shortly before his death, that chronological sequence is of no worth if the biographical narrative is to make its point, other than a chronological history of achievements. In the field I have pursued for many years, the only "chronological order" is the sequence of events that relate to metaphysical, possibly mystical experiences that have happened. And strangely, as Watts said, they don't come in chronological sequence.

So, to the humble beginnings. A fitting beginning if you read far enough. The first most important fact is my childhood, which was spent in Northwestern Missouri. I have often, facetiously some believe, referred to being born in Nodaway County, between Possum Walk and Toad Holler, not far from Pumpkin Center and Turkey Trot. That's not facetious. It's a fact.

I don't mean to indicate that the locale of my birth has very much to do with what I've wanted to transmit to my student-minded friends through the years. But, even though I sojourned in a rural area, distant from any sort of sophistication, my childhood was greatly impressed by the cultural history of the preceding 90's. That was a mad decade of socialism, imperialism, anarchism, spiritualism, atheism, feminism, vegetarianism, naturalism, Art-for-Art's sake, and fallen orthodoxies. That was the general backdrop of the western world, and I didn't miss being impres-

sed by it. The Imagists and Modernists, notably Hume, Pound, Elliot, and Joyce -- all owed much to this same backdrop.

The period seems to have been exemplified by Oscar Wilde, according to many historians. Professor J.E. Chamberlain has written of Wilde, "He began, as he liked to say, as a lion in a den of Daniels. He ended by being thrown to the Christians."

Upon reflection, I feel that my earliest years were spent in the midst of Daniels. I don't feel that I have been thrown to the Christians, and I am certain that I have "thrown-up" a lot of Christianity. Not Jesus' teaching as such, but Christianity en toto.

An anonymous translator has written, "That which is now called the Christian religion existed among the ancients and never did not exist from the planting of the human race until Christ came in the flesh, at which time the true religion, which already existed, began to be called Christianity." (St. Augustine, Opera Basilea, 1569.)

Anyway. The first metaphysical, to say nothing of occult, impressions seeped into my mind at an early age. Somewhat contrary to this I grew up in a hotbed of fundamentalism. Strictly the hell-fire-and-damnation kind. I've often mentioned in my discourses that I felt I was rescued from that situation by an aunt, who was a family renegade. She introduced me, over the protests of my elders, to Theosophy and reincarnation!

Another probably more important influence was strong-minded elders that were considered even more of a disgrace to the immediate family. Those antecedents had been deeply involved in spiritualism for two generations, and members of my own generation, the fourth, or fifth, are still going strong.

Having not heard from them in years, they immediately turned up soon after my mother's demise in the fall of '77, to inform me that they knew of her passing. So far as I know they had no ordinary communication about the matter. Yet they claim she appeared to them on three different occasions and explained everything!

Actually, though I may not be stating it well, I'm trying to say that my strongest early impression of a religious and spiritual nature was the immortality of man. The spiritualists with their departed friends always advising them, and the reincarnation theory of Theosophy certainly gave me a greater sense of continuity of life than the Roman Catholics on my father's side, and the Fundamentalists on my grandmother's.

This is not to say that man's immortality was not strongly accented in all the Fundamentalists' sermons I heard. The difficulty was that one had to die to attain immortality. On the other hand, the Spiritualists' contingent insisted there was no death, and they had proof of immortality through communication with dear ones. And others. Who, at least as egos, were busily getting on with their business, wherever they were, and apparently, trying to run ours at the same time.

The reincarnationists seemed to offer something better. Accordingly, you do die, but you have a sort of "raincheck." You don't die once, you die repeatedly, and you are born again, equally repetitively. Still there is a bit more continuity in this theory than the golden harp, golden street hereafter idea.

In my early teens, for whatever reason I don't know, my mother hauled me up to Chicago to hear Emile Coue who was notable because of his affirmation, "Everyday, in every way, I'm getting better and better." At the

same time, she hauled me off to hear Mary Baker Eddy, whom she heartily disbelieved in, but felt certain that I should hear. God only knows why. Unless time has submitted evidence that she was on the right track, as far as I am concerned.

Around the age of seventeen, or eighteen, someone gave me the book, "Cosmic Consciousness," by Richard Maurice Bucke, and that has been, probably, the most important book I've ever read. Without it I probably wouldn't have understood much that came along later.

Many years later I was to read Pierre Le Compte de Nouy, L.L. White and, much later, the remarkable works of Pierre Teilhard de Chardin. All these writers expressed the belief that man is constantly evolving to a higher state of development. While they disagreed about what I loosely term as logistics, they do agree upon one absolute fact (to me), *that there is a supraphysical dimension, or a timeless kingdom in which we are all being, whether we know it or not, and can never get away from.*

Backtracking a bit, in my late teens I read the books of Richard and Isabella Ingalese, starting with, "The History and Power of Mind." I almost worshipped these writers from afar. Later, not in chronological sequence, but in proper order otherwise, long after they retired and moved to California, I was privileged to become their private student over a long period of time. They were in their late 80's and were, in a sense, hard taskmasters. Absolutely ideal for me at that time. While they had no truck with Bucke and du Nouy, nor did their teaching seemingly relate to the immortality of man, they gave me such a vivid concept of the omniscience, omnipresence and omnipotence of mind, that I've never been able to see mind in the least bit separate from immortality.

At this point I must interpolate that around the time of the Ballard movement, the Spaulding hysteria, and my biography, I had a most fortunate experience of being entertained in the home of Betty White and her famous, big-game hunter husband. I was lecturing at the Hollywood Roosevelt Hotel when they attended one night and invited me to come and visit them. I was enchanted because they were the 21-day wonder at the time, rather than the usual seven. Having been world-famous adventurers in the wild game spots in the world, they had come upon another dimension of life and had the courage to publish the "Betty Books." If it had not been for their remarkable notoriety in an entirely different area, the books might have passed unnoticed. Instead, they were the object of almost an entire issue of Life Magazine. Pundits and other publications were amazed, supporting, confounded and enraged.

Of course, that association took me back to my early contact with spiritualistic relatives, which bemused me. Their abiding sense of immortality was like great food for my stumbling efforts at that time. More of that later.

As I've already stated, chronological time has nothing to do with these experiences. It's only by reflection that chronology can be seen.

Following my galvanizing experience with the Ingalese, through a lot of events and learning experienced in many ways of growing up, I landed back in California. Hollywood, in fact. Through my mother I became acquainted with a remarkable person known as the Reverend Lisa Mae Grey, beloved in the movie colony as "Mother Grey." She was, in a broad sense, sponsored by Charlie Chaplin, a super motion picture star at that time, and all manner of people flocked to her temple.

Her secretary was another very remarkable woman by the name of Elizabeth Cranston. "Mother Cranston" was more than a secretary. Those of us who were permitted to live in Lisa Mae Grey's student houses were studying with and being disciplined by Miss Cranston, whenever we could find time from innumerable household duties, ranging from yard work through cleaning, cooking, taking care of "patients," chauffeuring, and generally being a bit more than agreeable to the many and various people who flocked in and out of the Temple, and the Music Box Theater on Hollywood Boulevard.

Miss Cranston fascinated us because she was the exact likeness of a portrait of Mary Baker Eddy that was always on her desk. She had been one of Mrs. Eddy's secretaries, and a cousin, during the founder of Christian Science's sojourn in New Hampshire near the time of her passing.

"Mother Cranston" was an occultist from beginning to end. It was through her that I came upon the Kingdom Concept. That concept was then, and I believe it probably still is, the generally accepted explanation of the history of this planet. From a paleontological standpoint.

In the two hour meditation/presentation, "The Great Awakening," I have prepared for The Prosperos, which is presented from time to time during the year, this history is repeated in fantasy.

THE KINGDOM CONCEPT

I begin the meditation with the concept of a bit of gas being flung off from a central sun, and eventually congealing in space and becoming nothing more than molten rock. This is the origin of the First-Kingdom Concept and relates to a time when only the mineral nature of the planet existed. The Two-Kingdom Con-

cept begins when vegetable life appeared on the planet. This continued for a great span of time. Three-Kingdom shared the scene when animals emerged. After a few million years, a few million years ago, according to the anthropological view, the Fourth-Kingdom appeared. That heralded the creature called man!

These Four-Kingdoms attest to continuous evolution. Each Kingdom indicates a phase of the process completed. As someone else has written, this is not a new idea, and is certainly not a revolutionary one.

Another example of the "Kingdom Concept" is found in Teilhard de Chardin's schematic view of the process of evolution. In it evolution proceeds through a succession of spheres, culminating in the noosphere. Each represents a successive stage of evolution. Thus Teilhard lists the barysphere, the lithosphere, the hydrosphere, the atmosphere, the stratosphere, the biosphere and, ultimately, the noosphere.

The first stages, or spheres, that he describes, relate to the condition of the universe before "life" has evolved. The emergence of life carries the evolution of the universe forward to a significantly higher level. The biosphere, in Chardin's concept, contains all expressions of life in both plant and animal forms. It is at this level that the human species emerges, and with it, a radically transforming factor enters the evolution of the universe. The life of man brings forth mind, and eventually the creative products of the spirit. From these a further realm is formed that is a qualitatively higher level of evolution -- the noosphere. It is the dimension of reality in which the special quality of human life is expressed. The sphere of spirit and meaning, which opens before us now as the great potential of existence.

While Chardin's schematic view lists more than five phases, it is still an excellent parallel to the Kingdom Concept.

All of this instruction, which was universal in the occult world in those days, heightened the expectation that a Fifth-Kingdom must come into being as another phase of the process in its upward spiral. To repeat, the First-Kingdom is mineral, the Second is vegetable, and during that time the planet was Two-Kingdom in nature. Animals emerged thus Three-Kingdom shared the scene, to be capped, but only temporarily in terms of the evolution of consciousness, by man, making Four-Kingdoms sharing the planet.

All this took a few million, or billion years, more-or-less. This, of course, is based upon an anthropological view. While it is contrary to most theological theories, it is certainly increasingly supported by all the modern means of dating prehistoric life.

The obvious point is that life, as it may be known on this planet, has been a continuous evolutionary ascent of awareness. Whole libraries of occultism speak of spirits such as fire, water, air, et cetera, as being involved in all these Kingdoms, which, in turn, has to indicate mind.

Or the spirits were mindless.

MAN IS EVOLVING CONSCIOUSNESS

If, then, everything prior to man was three different and successive Kingdoms, evolving to a higher state of development, *then man himself is no more than a stage of continuing evolution of consciousness and cannot be static.* Man, at any point in anthropological, or psychological history, is a manifestation of Ascending Consciousness. A humble part in the whole.

Le Compte de Nouy wrote, as have many others, that the Fifth-Kingdom would have to be supraphysical. To quote, "evolution continues in our time no longer on the physiological, material, or anatomical plane, but on a spiritual and moral plane. We are at the dawn of a new phase of evolution."

That was very difficult to perceive in Le Compte's time, but is easily comprehended in the present -- especially since man's first orbiting the planet.

Friend Stuart has expertly termed the new man on the planet as representing the Fifth-Kingdom. He believes, as many others, that the Fifth-Kingdom began to emerge some 4,000 years ago. This new phase, is referred to as the Fifth-Kingdom, by Thomas Troward, Emmett Fox, and other metaphysicians, who were, in themselves, the natural evolution of the occultists.

When Emmett Fox came to visit my school, Temple Desert Rest near Tucson, Arizona, in the 30's, our discussions seemed to naturally gravitate toward his definition, which was of a subjective nature. I think it is unfortunate that most people revere Emmett Fox for his simpler metaphysical writings, such as "The Sermon on the Mount," and have passed over his simple exposition of the Fifth-Kingdom.

You can look it up for yourself, but he wrote, "If in any degree you realize, (1) that God is the only real power; (2) that man, being created in God's *qualitative* (rather than quantitative) likeness, has the potential for complete dominion over his life and circumstances; (3) that your personality is the externalization of your consciousness; (4) that your environment, free from your body outward, is a projection of your consciousness, and, therefore, the only way to alter your environ-

ment successfully and permanently is to change your consciousness first."

In my lessons, Cosmic Intention Therapy, I repeatedly point out that the Ascent of Consciousness is marked here and there with occasional mutations, such as Buddha Siddhartha, the Teacher Jesus, and many other "men (and women) who have walked with God." The pattern becomes increasingly clear; the mutations appear in gradually increasing frequency until, finally, what was once an exception to the rule becomes a new rule.

Friend Stuart points out that the process consumes such a vast period of time that it only becomes perceptible in retrospect. However, the mutations became so general in the 60's that Thomas Hanna and I called them Proto-Mutants. They are the *new man* on earth, as I have been pointing out in this Course and publications for several years.

While all this ascent of awareness is in progress, that is before it became more general, or in earlier stages, *the mutations are nothing but aberrated abnormalities as far as the rest of their species is concerned.*

For instance, when man first appeared and nothing other than brutes were on the planet, he must have been regarded with deprecation or contempt. Though this was only by physical comparison. Compared to the brutes, men were more slightly boned and muscled, and they were not nearly as strong. Their speed was much slower than many other creatures, and certainly their endurance was not as great. To many other creatures they must have looked strange because they were less hairy, and they certainly were not capable of withstanding long exposure to cold temperatures.

On the other hand, they possessed larger and more intricate cranial systems. Naturally,

the significance of this was lost where there was no mental capacity, or relatively limited mental capacity, comparably speaking. So, it is quite likely that the brutes did not know they were in the midst of the Fourth-Kingdom advent.

Yet the time came when man became the master of the Third-(brute)-Kingdom. This may be heady stuff for some of the Proto-mutants who have been taught to believe that they are abnormal.

PROTOMUTANTS

The ordinary man-state will take a long time to perceive the dawn of the Supra-Proto-mutant Kingdom. Be that as it may, the new species has appeared on earth and their numbers are increasing with great acceleration. This new species differs from all its revolutionary predecessors in that the mutative process is internal, or psychological, rather than physiological. Except in one odd way. Simply stated, Proto-mutants do not differ *structurally* from their predecessor man, especially in terms of genitals.

Many science fiction writers have literally prophesied the Proto-mutants, but they have generally shown them with differences as far as genitals are concerned, or no genitals at all. (See "Venus + X" by Theodore Sturgeon, and "Now Comes Tomorrow," by Robert Moore Williams.*)

It's probably unfortunate for the Proto-mutants that because of this genital similarity to predecessor man, they are not immediately identifiable on sight. This is, of course, a safeguard, because similar random mutations in man's long history have either been considered sacred, or have been put to death because of their abnormality.

On the other hand, it is difficult for the Proto-mutants to find their new fellows, and be found by them, except for the increas-

ing, though sometimes erroneous concept of what is called Gay Liberation.

The point is, of course, as is in Galatians 4:4, "When the fulness of the time must come..." nothing can alter the advent of the Proto-mutant generation. Perhaps the major significance of what we are referring to as the "Proto-mutant" is a new sense of sexual identification.

ANDROGYNY

In the more arcane studies of both Eastern and Western mysticism, it has been felt for a long time that each individuation, each being, is androgynous, or both male and female. The ancient Chinese symbol of Yin-Yang describes there being a seed of the feminine in the masculine, and a seed of the masculine in the feminine. Carl Jung refers to these as the animus, (the man within woman), and the anima (the woman within man). Not only is there a seed of the masculine in the feminine, and vice-versa, but the whole is composed equally of both. Just as there is an equal positive and negative current in electricity, or in an atom.

So it is with each of us.

In light of this, it is no wonder there is such a tremendous social upheaval going on in terms of traditional sex roles, and modes of sexuality. Sexual stereotypes, or what were considered proper behavior for men and women, are becoming less and less rigid. The effects are not limited to merely sexual behavior but are being felt in each area of human experience. To wit: in economic, political and social systems. The androgynous, or wholistic identity of the Proto-mutant is undoubtedly the direction in which Women's Liberation and Gay Liberation are (eventually) headed. The goal may seem obscure even to the activists, but is is apparent upon slight reflection.

This brief exposition of the Five-Kingdoms bears out the old occult theory that in the midst of all "matter" is a single-celled monad that is on the way to fullness of mind.

In another piece of literature accompanying this monograph you will read how important this and subsequent monographs will be to you and millions of others living today. And those yet to arrive.

In conversations with my amanuensis, Tom Charlesworth, (who has been with me since I started writing Cosmic Intention Therapy while riding in the backseat of a car across Texas and New Mexico, en route to California several years ago), I have tried to convey that the single-cell monad, and the Five-Kingdoms have relentlessly spurred me into many adventures, learning experiences, and teaching. As it might be said of the monad, I have felt throughout my life that "This is no voyage for a little barque, this which my venturesome prow goes cleaving, nor for a pilot who would spare himself." (Anonymous)

I trust that many of you will join me in one of the most important statements made by Betty White in our meeting years ago:

"Have you anything more important to do? Ask yourself that question when interruptions threaten and you are tempted to set this hour aside...it is not a futile task. Once the interrelation of all creative things is even dimly sensed, one cannot be small. The mantle of magnitude is over the most humble part of the whole."

-Betty White

I hope you will continue with me on this path, erratic as it may have seemed to you who started with Leap Into Sanity many years ago, and maintain your interest in what is to follow as one of the most important things you must do.

Aloha,

Thane

May 28, 1978
Punaluu, Hawaii

*These paperback books are no longer in print. However, you may be able to find them at your local library or a used book store.

Prosperos

RECEIVED 1981

Leap Into Sanity

Lesson 17

By

Thane

THE TREND THAT MAY CHANGE THE FACE OF AMERICA

I've been concerned for more than three years about the hiatus in the progression of the Leap Into Sanity lessons. Up to and including Lesson 16 (last one) the material may have seemed a bit less than coherent and somewhat vagrant. This is not necessarily so as you will see in further lessons to be published as swiftly as possible. In fact they have been leading to a point in putting my various Seminar lessons for The Prosperos into printed form.

The delay has been due to my being certainly aware it was necessary because of something that was ahead. The event finally occurred. In recent months millions of TV viewers have watched Carl Sagan's television presentation of "COSMOS". Before going further it's important to inform you this lesson by my amanuensis, Tom Charlesworth, was written more than three years before the advent of the marvelous television production of "COSMOS".

Another reason for the delay has been due to my basic aim to convey Ilya Prigogine's conviction that we

are in a period of scientific revolution. One in which the very position and meaning of the scientific approach are undergoing reappraisal. It is a period similar to the birth of the scientific approach in ancient Greece or it's renaissance in the time of Gallileo.

Naturally, the revolution must and has already brought about violent controversy in the realms of theology, and long-range controversies that are slowly but surely eating away some of the shibboleths of traditional religions of all kind; especially Islamic, Hebrew and so-called Christian religions. Since the "COSMOS" series there has been a trial in Sacramento similar to the famous SCOPES TRIAL in Tennessee many years ago. While it promised to be violent it came off rather peacefully but it means that upheavals in physics, sociology and other disciplines are ahead. The "scenarios" can be predicted. New combinations and outcomes are various possibilities anticipated. The idea is to go from a Universe that is closed, in which all is "given", to a new Universe that is open to fluctuations and innovations. In other words, open-ended.

It's important to note if famed Carl Sagan had testified in the Sacramento Creationists trial after being subpoenaed (the judge ruled him out), he would have been under heavy guard supplied by the California State Attorney General. Since then it turns out that was not an idle gesture on his part. The scoop: Sagan received death threats and wanted top security.

In all of my seminars, lectures, and writing for The Prosperos, I'm trying to adjoin religion, philosophy and science to a state of coherence. Compatibility, complementarity and convergence is the scenario for today. There is a frightening probability in all this that will produce startling effects reaching into politics, morality, economy and the chance of losing the basic rights as guaranteed in the First Amendment of the United States Constitution. *-1

In this regard the most intriguing and possibly important public-opinion survey that has come my way is

by Research and Forecast, Inc. for Connecticut based Mutual Life Insurance Company. To many people it seems flabbergasting. It is called -

"AMERICAN VALUES IN THE 80s".

The survey found and demonstrated more clearly than anything I've seen elsewhere that it is not so much a matter of "The Moral Majority" in America. It clearly indicates that our politics and our government, along with other institutions, are being increasingly shaped by an intensely "Religious Minority" with a penchant for activities that make them politically influential.

This intensely religious group has all the possibility of being a militant moral minority. To them large majorities that are results of the 60s and 70s dealing with adultery, homosexuality, lesbianism, teen-age sex, pornography, abortion and marijuana are morally wrong. More than 40% condemn pre-marital sex or cohabitation by single people.

Not a very pretty list when it's laid out like that but think of how many people automatically come under this condemnation. Possibly you might be found guilty in one or the other proclivities listed.

The important underlying factor is that these are the ones who are the doers, the talkers, the joiners and the voters in their area of the community.

Compared with those with the lowest degree of religious commitment and moral concern, this minority is seven times as likely to attend community and neighborhood meetings and twice as likely to feel they can influence the way their community is run. They are 28% more likely to vote in local

elections. Since this report was published there have been some scattered elections and 28% proved to be a low estimate.

The report indicates that the intensely religious may well be the most vocal group in the 80s, just as it was the disenchanted who were the most vocal in the 60s and the 70s.

That possibility has increased by two other findings, documented in the study. One is that "moral issues" are becoming matters of utmost controversy in American politics as traditional questions from the welfare state, the scale of government, defense and foreign policy fade in to grey consensus.

The second is that behind the "Moral Minority" is a large mass of "latently religious" who themselves judge leaders and issues increasingly in moral dimensions.

The report says: Our findings suggest the increasing impact of religion in our social and political institutions may be only the beginning of a trend that could change the face of America. It appears our society is at a transition point, and that the public may be willing under almost imperceptible influences to throw its entire weight behind a leader who strikes the correct "moral" or "re-affirming" tone. *-2

The new trend is potentially frightening. Since the injection of faith into politics via religion is capable of creating a single powerful voting bloc, this suggests the opportunity for a truly visionary leader, or a dangerous demigod, who, by striking the appropriate religious-moral notes, could be swept into a position of awesome power. Those with vivid memories of Nazi Germany will readily recognize the possibility in my statement.

The entire movement is clearly anti-sex. The result of hard times. It's easier to focus on loose morals rather than on Arabian oil as a cause of the

changing world.

At the risk of being a bit more facetious than may seem appropriate, all this raises the question of whether our present administration can separate the Far Right from the Far Out. A whole new brand of conservatism is now sweeping the country. For instance, foreplay is now a handshake. There is a very real possibility of the far right groups developing interesting new programs. They may want to arrest 226 million Americans for walking around naked under their clothes.

The following is very much to the point:

"CARL SAGAN ARGUES AGAINST TACTICS OF MORAL MAJORITY"

by Ed Jahn, Staff Writer, The San Diego Union

The United States — and eventually the world — faces drastic and irreparable harm should the Creationists win their battle against scientific thought, Carl Sagan told members of the American Humanist Association when accepting their Humanist of the Year Award in San Diego.

Sagan, director of the Laboratory for Planetary Sciences at Cornell University and a highly popular author and television educator, was an articulate and welcome guest for the tiny and beleaguered Humanist organization.

His argument and opposition to Creationists -- and specifically the "Moral Majority", which has put the 5,000-member association on its "hit list" — included the implicit statement that no other culture but theirs is worth teaching is not only a depravity but dangerous to the future of this country.

"The belief that someone should accept an argument from a group in authority is an encouragement to stop thinking -- the one thing humans are best at and makes them unique."

If the Creationists are at all successful in having scientific thought relegated to "the prerogative of the theory"...an entire generation will "lose their scientific birthright" and grow up with a warped and "embarrassed" concept of science. This would mean a backward movement in science at a time when technological and medical advances are crucially dependent on new scientists and new thought, he said.

After receiving his award from San Diego Hall of Science trustee and UCSD professor Margaret Burbidge, Sagan began laying groundwork for his argument against those persons insisting the world was created in a few moments by a supreme being several thousand years ago.

At the time the Jews described the Biblical creation, they were accurately describing "600 B.C. Babylonian State of the Art". Since then, a great body of scientific understanding has been developed and to disregard it is to say God is malevolent and deceiving for letting people develop that understanding. "Was the sole purpose for this understanding to fool human beings?" Sagan asked.

In the next lesson I'll note some of the predictable scenarios in the near future. In the meantime study Tom's portion of this lesson.

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*-1 The First Amendment is intended to protect "opinions we hate and think fraught with death." — Judge Wendell Holmes, Minority Judgement

*-2 We all think we have some idea how an egomaniac religious or political figure could lead the credulous into madness. But hearing it happen is an unforgettable lesson in the psychology of such leadership, the mixture of hate and fear and isolation and ecstacy.

National Public Radio on the evening of April 23,

1981 broadcast an extrordinary radio program called "Father Cares: The Last of Jonestown," a 90 minute documentary. It was quite simply one of the great achievements in the history of broadcasting.

The Rev. Jim Jones, who took his followers to their gruesome end in 1978, Jonestown, Guyana, himself made it possible by tape-recording his sermons and assemblies for years. Soon after the suicide and murder of more than 900 men, women and children on November 18, 1978, James Resten Jr. visited Jonestown and found the tapes and has since written the book on the tragedy.

"I want you to be like I am," Jones tells the congregation, his voice rising steadily to an angry scream, "I want you to become what I am, I want you to enjoy the fearlessness that I have, the courage that I have and the compassion that I have, the love that I have, the all-encompassing mercy that I am."

As the months go on in Jonestown, his voice becomes more hysterical. And the followers' hysteria grows with his, to the point of willingness to kill or commit suicide rather than give way to the enemy said to be approaching through the jungle.

May 1, 1981
Kailua, Hawaii

Just before noon on September 28, 1969, a bright flash was seen in the sky near Murchison, a small town about 85 miles north of Melbourne, Australia. An object exploded in the sky, and 180 pounds of meteorite fragments fell to the ground. Not long after, Dr. Cyril Ponnamperuma received a telegram from the Smithsonian's Center for Short-Lived Phenomena notifying him of the meteorite's fall. He had worked with meteorites years before, but had given up because of the contamination problem. Now, because of the precise and contamination-proof techniques developed by him for analyzing the moon rocks, and a freshly fallen sample, Ponnamperuma was anxious to tackle meteorites again.

"A number of stones were soon on their way to him at Ames Research Center near San Francisco. Analyzing a core sample from a stone having the fewest cracks and the least exterior contamination, he detected 18 amino acids. (Amino acids are the basic building blocks of biological life.) Twelve of the eighteen amino acids discovered are not found in proteins made on earth, so their presence indicates they must be of extra-terrestrial origin.

"The other six amino acids are commonly found on earth -- with a slight, but very important difference. Waves of natural light, which radiate in many planes, can be polarized into one plane by passing them through a prism. When polarized light is passed through amino acids, it is rotated slightly to the right or left. With extremely rare exceptions (the cell walls of certain bacteria), amino acids found in the proteins of living organisms rotate light only to the left.*

"Outside the living world, all molecules showing optical activity consist of equal amounts of left-handed and right-handed forms, which are mirror

*Jerusalem artichokes, for reasons unknown, have right-handed amino acids. What this means is that while you can certainly eat and digest a Jerusalem artichoke, your body will receive no nutritional value from it, since the amino acids that compose your body are all left-handed.

images of each other. But life on Earth uses only one form, and that is the left-handed form. Dr. Ponnamperuma explains: 'A large, sound and sturdy protein molecule just couldn't be made by using both forms -- it's like trying to put a right foot into a left shoe. We don't know why nature chose left.'

"In contrast to the one form found in proteins, the Murchison meteorite's protein amino acids are almost equally divided between left-handed and right-handed, additional evidence that the amino acids are not the results of earthly contamination. Ponnamperuma believes that the mixture was formed in one of the steps of chemical evolution, and he terms his findings, 'probably the first conclusive evidence of chemical evolution occurring elsewhere in the universe.'" --- Irene Kiefer The Smithsonian, May '72

The raw materials necessary for the production of amino acids are essentially hydrogen (the simplest and most plentiful element in the universe) and heat, or light. In addition to these; helium, carbon, nitrogen and oxygen. The same elements now seen to compose the sun and the stars. In light of this, we are truly the stuff that stars are made of.

When you consider the abundance of galaxies and stars in the universe, the probability of biological life emerging on only one remote planet becomes very slim. In fact, according to some, it goes way beyond being a mere statistical probablility. Dr. Clifford Matthews, professor of chemistry at the University of Illinois, feels that life on other planets in other solar systems is chemically inevitable. Biological life is the inevitable outcome of chemical reactions that are constantly taking place everywhere in the universe. Astronomers have identified the same processes taking place today on the planet Jupiter, that took place billions of years ago in the formation of life on earth. The purpose of this lesson, however, is not to discuss the possibiliy of life on other planets, UFO's, or anything of the sort. Rather, what is life, and how did it come about?

Scientists know more about the behavior, or external motion of life, than they do about what it is. A satisfactory personal definition may perhaps best be found through metaphysical introspection. In any event, it is my intent in this lesson to compel the reader to do so. But, to do this adequately we must begin with an examination of what science has discovered about the nature of life and how it evolved.

Astronomers and geologists believe that the solar system, the sun, the earth, and all the planets, was born about 5 billion years ago. Approximately a half-billion years afterwards, our planet was a dense, hot ball. Angry and forbidding, it was still incapable of permitting life as we know it. There are various theories about how the earth came into existence, and as yet there is no conclusive enough evidence to choose between them. These theories range from the idea of the earth being a tiny bit of the sun, cast off by explosion and eventually cooling, to one of the sun being formed out of swirling gaseous masses. The gases condensed through their gravitational pull on each other, and the sun and planets emerged independently out of what had once been a swirling mass.

Through the fossil record, we have evidence of the first hard-shelled animals existing some 700 million years ago. Prior to that the oldest known life forms are algae-like cells that evolved between 3.1 and 3.3 billion years ago. Around that time a momentous change occurred in the earth's atmosphere: oxygen began to be produced. The birth of photosynthesis, the process by which plant life produces oxygen, and is enabled to produce its own food through combining chemical compounds with radiant energy, also took place at this time. Without these developments, the ecological balance necessary to maintain all of the subsequent organisms and species that emerged, never would have been achieved.

Man is a much more recent evolutionary development. The latest evidence accumulated in archaeological digs in Kenya by Charles Leakey,

show that direct ancestors of modern day man may have been on the planet over 4 million years ago. As few as ten years ago it was thought that man's ancestors had only existed a little less than two million years ago. Obviously, three million years did not pass in ten. However, this gives you some idea of the speed at which our knowledge is increasing. Through technology and science, we have accumulated more information in the last three decades than we did in all of recorded history up to that point. Insights that required hundreds of years to become manifest in reality, now transpire overnight. At the same time, the unanswered questions seem to multiply even faster. Each new answer brings dozens of new problems into play. It seems that the further we look into space, and the further we probe the origins of life, the more our objectives seem to drift off toward infinity. Still, by condensing the time scale of evolutionary events into a "Cosmic Calendar" such as the one that follows, we can see that man has existed for about an hour and a half out of a year of preceding developments.

Astronomer Carl Sagan, in his book, "The Dragons of Eden," points out that in such a calendar, the Earth does not condense out of interstellar matter until early September; dinosaurs emerge on Dec. 24th; flowers arise on Dec. 28th; and human beings evolve at 10:30 p.m. on New Year's Eve. All of recorded history takes place in the last ten seconds of Dec. 31.

One of the most fundamental laws of physics is the universal tendency in the world of matter for everything to run downhill, constantly deteriorating and exhausting its energy. According to this law, the sun is presently consuming itself, and will have exhausted its energy in approximately 10 billion years. In contrast to this, biological life, out of the randomness of matter, perpetually creates and maintains order. Significant factors that seem to set "life" apart from "matter" are the ability to replicate itself (cell division, and reproduction of offspring). Mobility, the ability to move about: wiggle, crawl, run, fly, etc. Metabolism, the ability to ingest food materials and digest them. Growth, to proceed through

COSMIC CALENDAR

DECEMBER

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 Significant oxygen atmosphere begins to develop on Earth.	2	3	4	5 Extensive vulcanism and channel formation on Mars.	6
7	8	9	10	11	12	13
14	15	16 First worms.	17 Precambrian ends. Paleozoic Era and Cambrian Period begin. Invertebrates flourish.	18 First oceanic plankton. Trilobites flourish.	19 Ordovician Period. First fish, first vertebrates.	20 Silurian Period. First vascular plants. Plants begin colonization of land.
21 Devonian Period begins. First insects. Animals begin colonization of land.	22 First amphibians. First winged insects.	23 Carboniferous Period. First trees. First reptiles.	24 Permian Period begins. First dinosaurs.	25 Paleozoic Era ends. Mesozoic Era begins.	26 Triassic Period. First mammals.	27 Jurassic Period. First birds.
28 Cretaceous Period. First flowers. Dinosaurs become extinct.	29 Mesozoic Era ends. Cenozoic Era and Tertiary Period begin. First cetaceans. First primates.	30 Early evolution of frontal lobes in the brains of primates. First hominids. Giant mammals flourish.	31 End of the Pliocene Period. Quaternary (Pleistocene and Holocene) Period. First humans.			

From Carl Sagan's book "Dragons of Eden," pages 14–16

From Carl Sagan's book "Dragons of Eden", pages 14–16

PRE-DECEMBER DATES

Big Bang	January 1
Origin of the Milky Way Galaxy	May 1
Origin of the solar system	September 9
Formation of the Earth	September 14
Origin of life on Earth	~ September 25
Formation of the oldest rocks known on Earth	October 2
Date of oldest fossils (bacteria and blue-green algae)	October 9
Invention of sex (by microorganisms)	~ November 1
Oldest fossil photosynthetic plants	November 12
Eukaryotes (first cells with nuclei) flourish	November 15

~ = *approximately*

DECEMBER 31

Origin of *Proconsul* and *Ramapithecus*, probable ancestors of apes and men	~ 1:30 P.M.
First humans	~ 10:30 P.M.
Widespread use of stone tools	11:00 P.M.
Domestication of fire by Peking man	11:46 P.M.
Beginning of most recent glacial period	11:56 P.M.
Seafarers settle Australia	11:58 P.M.
Extensive cave painting in Europe	11:59 P.M.
Invention of agriculture	11:59:20 P.M.
Neolithic civilization; first cities	11:59:35 P.M.
First dynasties in Sumer, Ebla and Egypt; development of astronomy	11:59:50 P.M.
Invention of the alphabet; Akkadian Empire	11:59:51 P.M.
Hammurabic legal codes in Babylon; Middle Kingdom in Egypt	11:59:52 P.M.
Bronze metallurgy; Mycenaean culture; Trojan War; Olmec culture: invention of the compass	11:59:53 P.M.
Iron metallurgy; First Assyrian Empire; Kingdom of Israel; founding of Carthage by Phoenicia	11:59:54 P.M.
Asokan India; Ch'in Dynasty China; Periclean Athens; birth of Buddha	11:59:55 P.M.
Euclidean geometry; Archimedean physics; Ptolemaic astronomy; Roman Empire; birth of Christ	11:59:56 P.M.
Zero and decimals invented in Indian arithmetic; Rome falls; Moslem conquests	11:59:57 P.M.
Mayan civilization; Sung Dynasty China; Byzantine empire; Mongol invasion; Crusades	11:59:58 P.M.
Renaissance in Europe; voyages of discovery from Europe and from Ming Dynasty China; emergence of the experimental method in science	11:59:59 P.M.
Widespread development of science and technology; emergence of a global culture; acquisition of the means for self-destruction of the human species; first steps in spacecraft planetary exploration and the search for extraterrestrial intelligence	Now: The first second of New Year's Day

some sort of life-cycle, beginning as seeds (or embryos), through adulthood. Irritability, the ability to react to external stimuli, which is necessary for adaptation. Dynamic Equilibrium, the ability to maintain stable internal conditions within changing external conditions.

The ingredients of life are quite simple. The vast variety of living organisms in the biosphere are produced by a handful of chemicals. Through the study of genetics, we know that the nucleic acids and proteins of all species are made of the same stuff. There is really only one form of life on the planet, despite its myriad appearances.

The study of the origins of life should not be an attempt to pinpoint where biological life first emerges from matter. Clearly, the building blocks of biological life are made up of the building blocks of matter, the same materials that make up the entire universe. While there are obvious differences between the behavior of a rock and a living organism, the closer we look at the nature of matter, the less apparent the dividing line appears. There are increasing levels of organization in matter. The origins of life are to be found in the mechanisms by which all matter transforms itself into higher levels of organization.

"We now believe with confidence, that the whole of reality is one gigantic process of evolution. This produces increased novelty and variety, and ever higher types of organization; in a few spots it has produced life; and, in a few of those spots of life, it has produced mind and consciousness." — Sir Julian Huxley

Some 1 1/2 million species of living organisms have been classified by Taxonomists. Approximately 10,000 new species are added annually to the list. There are 8,600 varieties of birds; 150,000 species of marine organisms, including 25,000 kinds of fishes; 750,000 species of insects; hundreds of thousands of invertebrates, worms, parasites, etc. In addition to these, a half-million higher plants have been classified, but it is estimated that 250,000 species

are yet unknown. Lower plants, such as fungi, have hardly been touched. Intelligent guesses at yet unclassified species of orgnisms places the total number in existence today somewhere near 10 million.

For over two-thirds of the history of biological life on this planet, organisms reproduced themselves by cell division. This type of reproduction produces identical offspring as a rule. New forms appear only rarely, by mutation.

Sexual reproduction seems to have developed among blue-green algae, less than a billion years ago. In sexual reproduction, an organism inherits two genes, one from each parent. One of these is dominant, and the other recessive. Through this process, mutant genes that arise in different individuals, can be combined in their offspring. This greatly accelerates the speed of evolution, and increases the chances of a population adapting to an ever-changing environment.

Sex produces diversity, and is responsible for the dazzling variety of shape, color, and behavior of the different species in nature. All told, there have been some 10 billion different species on the planet since its beginnings.

A staggering figure, and yet, of these, 99% have become extinct. The reasons for this are uncertain. There are a wide variety of possibilities ranging from changes in climate, to being pushed into extinction by other invading species. Any, and perhaps all of the possibilities have probably taken place to one extent or another. Survival seems to depend on a species' place in the entire ecological system. Whenever an ecological niche is vacated, other species move in and adapt to it. In this manner, all species of life are dependent on one another for their existence in the total scheme of things. Upsetting of the interrelationships is rather easy, and subsequently, the ability of an individual species to adapt to change is the key to its survival. This is what Charles Darwin called natural selection, or "survival of the fittest".

The process of natural selection takes place through an interweaving pattern of competition and cooperation between different species. While there are many examples of cooperation between even primitive species of life, competition appears to be the dominant mode of behavior. Most of our evolutionary history can be characterized by the interplay of fear and aggression. Species prey upon other species. Life feeds on life.

This can be observed in both the plant and animal worlds in everyday life. I live on a stretch of very beautiful, peaceful beach in Hawaii. If you were to venture into its usually calm waters for a casual swim, and peer beneath the surface, you would see a vast array of fish and other marine life in all the colors of the rainbow. You would also observe that big fish eat little fish. It's how they survive. You might see a speckled eel in a hollow space of a large piece of coral. Almost motionless, with his mouth partly open exposing jaged teeth, he waits patiently for his dinner to pass by. I recently spotted two small crabs sitting on a piece of coral. As I looked closer, I noticed they were ensnared in the grip of an octopus' tenticles. While slowly digesting them, his lone eye peeked at me through the coral, perhaps hoping I wasn't a local spear fisherman looking for my own dinner.

At the most ancient part of our brain lies the spinal cord; the medulla and pons, which have been called the neural chassis. It regulates the basic neural system involved in reproduction and self-preservation, including the heart, blood and respiratory systems. This is practically all the brain a fish or amphibian has. Its sole functions are reproduction and self-preservation, or survival. The primary behavior traits at this level could be called fear and aggression. For example, a lizard has only two characteristic facial expressions: normal, and threat. More complex instincts, and subsequently emotions, did not evolve until the mammals. Human values are exclusively our own. For that reason, there is no good or bad in the behavior of the many species of life to be found in nature. Only survival.

The picture on the following page is of a six-week-old human embryo. Protected by its mother's amniotic sac, it floats in saline fluid as man's oxygen-breathing aquatic ancestors did nearly a billion years ago. At this stage of its growth the embryo resembles a fish more than a human, with its flipperlike arms and legs, its spine ending in a tail, and gill-like pouches that will soon become a lower jaw.

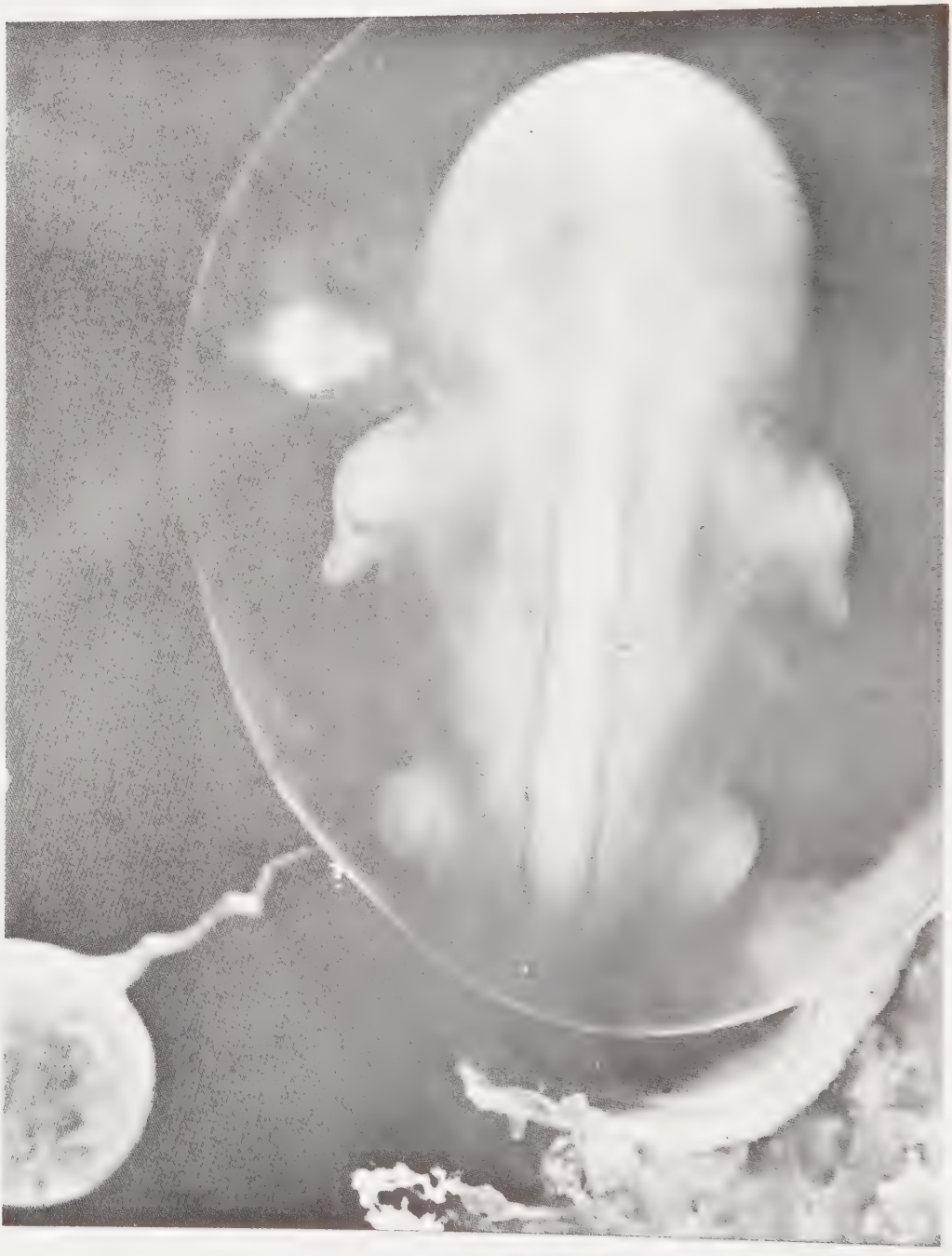
There is a well-known aphorism that "Ontogeny recapitulates phylogeny". The long evolutionary journey of each species has left its imprint upon the embryo of the individual organism. In other words, as each embryo develops from fertilization to birth, it retraces the path of the organism's evolutionary history. For example, a human embryo begins as a tiny one-cell organism clinging to the uterine wall. It then progresses through stages of being like a fish, a reptile, a mammal, and finally becomes a human infant.

Scientists have noted that it is not necessarily the adult stage of an ancestor which the embryo resembles. Rather, the embryo mimics immature phases of its ancestors; the embryo's growth stages imply that "ancestral plans of structure" are retained in the organism's later stages of evolutonary development. Our five senses are an example. Sight, hearing, smell and taste are all variations of touch, which had its primitive beginnings in one-cell organisms as a means of contacting and ingesting food.

The story of how the human species has survived, and evolved to its present significance in the world is a remarkable one. The early mammals, of which man is a descendant, first arose some 180 million years ago, or more, when huge dinosaurs still dominated the scene. By comparison, a tiny mammalian tree shrew might have seemed much less suited for survival.

Exactly what led to the extinction of the dinosaurs is unknown. Some archaeologists envision this period when mammals first emerged, as an almost vampiric struggle for survival among the different species. Reptiles are cold blooded, and therefore

In Man's Body, Debts to His Past



From TIME–LIFE series "Emergence of Man" volume "Life Before Man"

largely immobile in the chill of the evening, except in very warm climates. Early mammals may have been nocturnal, sleeping during the day in hiding places. If so, they were at least somewhat protected from predation by their larger reptilian foes. It is suggested that during their nocturnal search for food, these mammals preyed upon the eggs of dinosaurs, and this was one of the factors that dwindled their numbers. (It has also been suggested that two chicken eggs for breakfast may be a remnant of this practice in our species.)

Being furry, warm blooded creatures, mammals also had an advantage in adapting to a cooling climate brought on by the coming Ice Age. Their most decided advantage, however, was that their brains were much larger in proportion to the rest of their bodies than were the reptiles'. Mammals were smarter, because they had to be. Keep in mind that biochemically, there is only one kind of life on the planet, in diverse forms. Mammals were an adaptation of their reptile predecessors. Their brains evolved from the reptile's, as did ours, and contain the same basic survival drives.

Of all the species, man seems one of the least suitable for survival. He was physically weaker than most of his foes, and he did not have the speed of other animals enabling him to escape attack. His offspring go through an inordinately long childhood in comparison to other species, in which they are totally dependent on the mother for survival.

There are, however, a great many adaptations in man, seemingly subtle ones at first glance, that make him strikingly different from other species. No terrain is totally impassable to men. Only a man can swim a mile, walk twenty miles, and then climb a tree. He can swim to the depths of the ocean to gather oysters, or climb Mt. Everest. By the extension of these innate abilities through technology, he can cross great oceans, and even escape the web of gravity in flying to the moon.

The versatility of human locomotion begins with

our ability to walk upright. With the exception of a few flightless birds, we are the only creatures that depend exclusively on two legs to move from one place to another. In the words of Plato, "Man is a biped without feathers."

Walking in this manner is actually a complex balancing act, and without split second timing and coordination it wouldn't be possible. The advantages are enormous. If we were to walk on all fours, like a dog, our heads would be no more than two feet above the ground. Running through a field of tall grass, we would have to leap into the air from time to time as a dog does, to find our bearings. Even on an unobstructed surface, eyes that are five feet above the ground can see over a mile further than eyes two feet above the ground.

It is estimated that 90% of the information stored in the brain arrived there through the agency of the eyes. Along with our nearest primate cousins, we are the only creatures endowed with stereoscopic and color vision. The placement of our eyes is in the front of the head rather than to the sides, gives us the ability to focus our eyes on an object so that it is perceived as a three-dimensional image. Most other animals are color-blind and have a poor ability to judge visual distances and focus in fine details.

Our upright posture also gives us another decisive advantage. It frees our arms and hands for a vast number of other functions. The hand is a tremendous tool. With it, we in fact became the first tool-builders.

It is the hand that carries out some of the most critical and complex orders of the brain. As the hand became more skillful, so did the brain. This is of course the most important advantage of our species; the development of the human brain. The nature of the brain will be discussed in greater depth in the next lesson.

For the moment, however, it is important to point out that through our mental capacities which are

coordinated in the organism of the brain, we have literally tamed the environment.

Among animals, most patterns of action are performed automatically, through instinct, or previous conditioning. While instinctual patterns are present in man, he can consciously refrain from acting them out, or even replace them with new patterns.

This gap can be demonstrated by looking at what happens when a man's hand pokes the outspread tentacles of a sea anemone. The sea anemone will immediately retract its tentacles, because that is the only pattern of action it is programmed for. In contrast, the man can respond in a number of ways. He considers options and his action will depend on a variety of things - whether he thinks anemones are harmless or dangerous, whether the sensation of touching it is pleasurable or unpleasant, whether he touched it on purpose or accidentally.

Most higher animals, especially primates, can also react to a given stimulus in a variety of ways. It is important to point out that biochemically, chimpanzees are more closely related to man than they are to the other great apes. In turn, the great apes are more closely related to chimpanzees and man, than they are to monkeys.

The emphasis on evolution in this lesson is not intended to threaten anyone's religious convictions, but if you have any doubts of its validity, consider the likelihood of these similarities occurring by chance. It is my opinion that the authors of Genesis in the Bible were actually describing evolution with the limited information they had available to them. They had the right sequence, but their estimated time involving only seven days was a little off.

Higher intelligence is not even limited to primates. Dolphins have larger brains, and a greater proportion of brain mass to total body mass than humans. Research has determined that they have even evolved a sophisticated form of communication. Through experiments with chimpanzees,

they have mastered American sign language, or "Ameslan". Within one generation, some chimpanzees have developed a vocabulary of over 200 words, and even invented new words. An understanding of basic English only entails a vocabulary of around 1,000 words.

Nevertheless, man is relatively alone on this planet in his ability to consider all of his options in advance, to look within himself and observe the processes of his mind. In other words, to think. Even more important, he can know he is thinking while he is doing it.

As illustrated in the "Cosmic Calendar" at the beginning of this lesson, man's history is divided unequally. Our biological evolution spans millions and millions of years. It took at least two million years for the first homo sapiens to evolve from their nearest ancestors. While the biological evolution of our species has taken place at a much faster pace than that of any other animal, it has taken an incredibly long time in comparison to our cultural evolution. All of recorded history has happened in the space of approximately 12,000 years.

In addition to this, the pace of our cultural evolution seems to be accelerating at an ever-increasing rate of speed. From our early beginnings as herd followers, we have advanced with an astounding capacity to adapt to change. We have become the instruments of change ourselves. When viewed over a long span of time, the development of the first agricultural civilizations and the domestication of animals was merely yesterday. Ninety percent of our history has been spent scratching the dirt with crude instruments for the planting and cultivation of food. Only a century ago, agriculture was the chief occupation of most people in this country. Today, with the use of sophisticated machinery for the production of food, it is handled by only a few, freeing the rest of us for other endeavors. Napoleon couldn't send a message any faster than Julius Caesar could, almost two thousand years before. Today we have almost instantaneous global communications via satellite.

Over this relatively short span of time, we have developed systems of justice and moral codes in an effort to live together more harmoniously. While these differ from culture to culture, we are the only creatures to have done this. Only man responds to beauty and creates objects for no other reason than to enjoy them. The human species is the only one to feel ultimate concern over the meaning of their own existence.

Despite all of these marvelous abilities, there are some equally astonishing flaws in man's character. Our intense cruelty toward members of our own species is not found among animals. Man kills not just for food, but for ideological and symbolic reasons. All of our moral codes, religious ideals and lofty aspirations, seem barely able to keep our violence toward one another within bounds.

How could this be? Remember, during the ten lunar months of pregnancy, and gestation in the womb, each of us repeats a mini-evolution. All of the information involved in the evolution of our species is present in each of us at a cellular level from the moment of conception. Included in this are the deeply rooted fear-agression drives of earlier species.

Some paleontologists believe that different branches of the species of australopithecus (an extinct species of primate, more highly advanced than the surviving great apes, pursued different paths of evolutionary development. While some were relatively peaceful vegetarians, others became aggressive carnivores. It is quite possible, they contend, that man evolved from the carnivores branch. If so, then our killer instinct is set deep in our genes.*

*Man is believed to have descended from the species Homo habilis, a bipedal omnivore, which evolved approximately 4 million years ago on the African Savannah. A contemporary of Homo habilis was Australopithecus robustus, who was larger in size, and probably vegetarian. They are both believed to be descended from Australopithecus africanus (also referred to as fracile Austalopithecine), however, this is uncertain. Australopithecs africanus was smaller in size, and probably omnivorous. He evolved

approximately six million years ago, but was still in existence during the time of Homo habilis.

"Man differs from the animal only by a little: most men throw that little away."
--Confucius

Upon first reflection, these factors might seem overwhelmingly frightening to some. This fear is itself evidence of the same fear-aggression drives in man, only at a more glorified level. "How could a just God create such a world?" one might ask. Personally, I don't think God gives a damn. The cosmos consists of incredibly elaborate systems and order. Therefore it might be considered inherently good. But it is not nice. It has never been nice.

It is a curious twist that our greatest gifts, the unique faculties of conceptual thought and verbal speech, which raised us above the other creatures, and gave us mastery of the planet, are also the source of our chief dangers. Among his many abilities, man is also the only creature with the capacity to place the blame for his self-made predicament outside of himself. As Oscar Wilde put it, "Man is a rational animal who always loses his temper when he is called upon to act in accordance with the dictates of reason."

The killer-ape notion has met with a great deal of controversy from other life-scientists and psychologists. <u>There is no substantial evidence that man's aggression toward himself is inherited.</u> While the fear-aggression drive is deeply rooted, other species have built-in inhibitions against directing them toward their own kind.

The aggressive cruelty of human beings toward one another rises from the frustration of an even more basic need to love and be loved. A human mother exhibits more care nurturing for her child than is found among any other species. If this weren't the case, the infant could not exist beyond a few days. The most basic drives of human nature, in the sense of evolutionary survival, are love and cooperation. One could not hate without caring, and hatred is not found among animals. They are incapable of it.

Despite his many gifts, man was not physically

strong enough to have survived the trials of nature without cooperation. This drive is so strong that when it is frustrated, there is a deeply rooted sense of our survival being threatened. The instincts of fear and aggression thus come into play and are turned upon ourselves. Heightened by territorial disputes and conflicting belief systems, they then become acceptable behavior that can be programmed from childhood.

The major challenge of man's future is to understand himself. If we allow the instinctual drives of fear and aggression to sway our reason, we will surely perish. This is not meant as a doomsday prophesy, because our survival to this point is a testament to the fact that we are creatures of reason. Despite our flaws, the ability to cooperate, though often disguised and unnoticed, has triumphed thus far. However,the need for it today is greater than ever, and there are seemingly countless obstacles of our own making.

The scope of our powers has become awesomely significant. We have harnessed the energy of the atom, and have accumulated a stockpile of nuclear warheads enough to demolish the planet a thousand times over. The necessity for such a collection of weaponry is only apparent from the perspective of fear-aggression, not from reason.

In addition to this, we are unraveling the genetic code of DNA. Biologists feel that the creation of life by man is a predictable next step in the discovery of life's secrets. Already, they are capable of "cloning", or creating exact replicas of living creatures, by producing embryos from an enucleated egg and the DNA code of a body cell.

Along with the many practical possibilities involved, such as eradicating disease and birth deformities, the ability to create life in a predetermined fashion would also put us significantly in control of our own destinies.

Some serious questions arise. Not long ago, a proposed research project at Harvard University met with tremendous controversy. A group of

scientists were in the process of securing government money to conduct recombinant DNA experiments. In the experiments, genes taken from a complex organism would be implanted in a simple organism, thus, in effect, creating a new organism. Since the scientists know a great deal about the more simple organisms, the goal is to give them a greater understanding of the genes of the more complex creatures.

The University Review Committee had recommended going ahead with the project, but opponents were trying to sway public opinion against it. They warned that the new organisms created in these experiments could cause unknown diseases that could be transmitted, but not diagnosed, or treated. Proponents of the project argued that the new knowledge they sought could have such applications as developing vegetables that fertilize themselves, or micro-organisms that could clean up oil spills.

The question arises in my mind, would they stop at oil spills, or continue on and "clean up" ocean liners, and even coastal cities?

In a recently published book, one scientist claims to have witnessed the actual cloning of a human being. The "clone" is purportedly living in the United States today. One book claims the "clone" lives on the Island Kauii, Hawaii! While there is some dispute as to the factual nature of this claim, the philosophical implications of it are immense. Many are repelled by the thought of it and feel it would be "playing God" to do such a thing. Others feel that this was exactly what we were doing when we discovered fire, and invented the wheel, and that this type of pursuit is natural to man.

Perhaps the fear of "playing God" is really fear of our own power and whether we will use it intelligently. In any event, it looms on the horizon, and may be inevitable.

I feel that the following, taken from "Biology and the Future of Man", sums up the situation quite eloquently:

"It is humbling to realize that man is, in this sense, only one part of nature, just as a consideration of the size of the universe makes him realize his own relative smallness. But evolutionary biology has also shown us the central role that man is destined to play in evolution from now on - unless, of course, he engineers his own extinction. Although man arose out of an evolutionary process that he didn't understand and over which he had no control, he must now realize that he is unique in the living world in the realization that the responsibility for continuance of this process is his...

"The capacity of biologists to develop ways by which man can determine his future evolution is undoubted. The more difficult question is whether he will choose to make such decisions, and with what wisdom."

"Out of the dreaming past, with its legends of steaming seas and gleaming glaciers, mountains that moved and suns that glared, emerges this creature, man — the latest phase in a continuing process that stretches back to the beginning of life. His is the heritage of all that has lived; he still carries the vestiges of snout and fangs and claws of species long since vanished; he is the ancestor of all that is yet to come.

Do not regard him lightly — he is you."

—Don Fabun

February 1977
Portland, Oregon

Leap Into Sanity

Lesson 18

By

Thane

THE BRAIN

"Energy is the only life and is
from the body;
And reason is the bond, or outward
circumference of energy.
Energy is Eternal Delight."

—William Blake

It is a precept of Eastern thought that from the outward, you should enter unto the most inward part of thy being. Understanding of the external world, the vast reaches of space, and multiplicity of life, is to be found within. In keeping with this idea, we will delve closer to the source of our experience in an exploration of how human intelligence evolved. In the last lesson, we traced over the evolutionary path that provided the vital conditions needed for the emergence of man. In this lesson, we will focus on the essential piece that links together the puzzle of our outer and inner worlds: the brain. It is through our heightened ability to think that we raised ourselves above the other creatures and

eventually surmounted the trials of a savage environment. The brain is the organ through which each of the functions involved in this thinking process are coordinated.

As Jacob Bronowski put it: "Man is a singular creature. He has a set of gifts which make him unique among the animals, so that unlike them, he is not a figure in the landscape - he is a shaper of the landscape. In body and in mind he is the explorer of nature, the ubiquitous animal, who did not find but has made his home in every continent."

The innate capacities of the human mind are nothing short of miraculous. Think about it. Take a walk over to the nearest mirror and look at yourself. Despite all of our knowledge of the process of evolution, there is ultimately no explanation for your being there. Sure, we know all about life, or at least quite a bit about it. We know how living forms behave, what they do. We're even beginning to discover something of what they are, and may in the near future, come upon a secret of creating life ourselves. (There is presently a book on the market by an author who claims to have witnessed the cloning of a human being.) Still, life in this universe of ours remains largely mysterious, and perhaps its most intriguing mystery is our most prized possession: man's mind.

Current opinion suggests that we use only a small portion of our brain capacity, and there are indications that the mind-brain system was designed for functions much broader in scope than its present uses. An astonishing potential for creative power is built into our genes, ready to unfold, and we are born with a driving intent to express these abilities.

From the beginning, nature's emphasis is on the mind-brain. When we are born, the brain is already one-fourth of its mature size, while the rest of the body is only 1-20th of its mature size. "The brain is the most complex organism known to exist, and although research has made impressive steps in

recent years, the mystery of the mind grows correspondingly deeper and richer."

We can get some idea as to the complexity of an organism by considering the minimum information content of its genetic material. A human chromosome has one very long DNA molecule wound into coils, so that it fits into a compact space. A DNA molecule, in turn, is made up of smaller building blocks, called nucleotides. If the chromosome, or DNA molecule, were stretched out flat, the nucleotides would appear like the rungs and sides of a ladder. There are four types of nucleotides, and the hereditary information is determined by the sequence in which the nucleotides are arranged. You might say that the language of heredity is written with only four letters. In fact, this same language is found in all living organisms on Earth, evidence that all of the known life forms share a common ancestor going back over fourteen billion years ago.

A typical chromosomal DNA molecule in a human being has about 5 billion pairs of nucleotides, or, in computer language, 20 billion bits of information. ("Bit," stands for "binary digits," as used in computer language. The simplest arithmetical form uses not ten digits, as we do, but two: 0 and 1. This is the binary language of computers. Through the sequencing and arrangement of the digits 0 and 1, or positive and negative, computers are programmed to perform myriads of remarkable tasks.)

The 20 billion bits of information in a human chromosome, if they were expressed as letters in words, would fill four thousand books of five hundred pages each. The total information in each of your chromosomes, if it were enlarged merely to the size of microfilm, would fill the Pentagon, in Washington, D.C., from floor to ceiling.

The human brain contains about ten billion switching elements called neurons, which generate electrical currents. The old view of the brain represented it as a lightning-fast, but rather rigid electrical switchboard.

One scientist described it as, "An enchanted loom, with millions of flashing shuttles. In the new view, the brain looks more like an enchanted forest. It's a place where dendrites, the antennae of the neurons, constantly grow out of the neuronal bodies like interweaving branches of trees, where neighboring neurons whisper to each other at energy levels so low that they are hardly measurable, and where cells called glia — in which the neurons are embedded -- move about influencing the activity of the brain.

"The brain is changing, remodeling, and restructuring itself from instant to instant. A sensory signal entering the brain speeds along a neuron as a tiny electrical current. When it reaches a minute gap between neurons, known as a synapse, the current activates transmitter chemicals stored at the nerve endings. The chemical substance then crosses the synapse and passes on to the neighboring neuron a replica of the original impulse."

The average neuron in the human brain is believed to have around 5,000 synapses, or links with adjacent neurons. Scientist Carl Sagan has stated, "If each synapse responds by a single yes-or-no answer to an elementary question, as is true of the switching elements in electronic computers, then the maximum amount of information the brain could contain would be approximately 10 trillion bits."

He further speculates that each synapse represents two potential states of mind. For example, if your brain had only one synapse, you would have only two possible states of mind: yes, or no. Since the total number of synapses in the brain is actually 10 trillion, then the number of possible mental states is 2, raised to the 10 trillionth power, or multiplied by itself 10 trillion times. This is an incredibly large number. In fact, it surpasses the total number of elementary particles (electrons and protons), which make up atoms, in the entire universe. If this is the case, it is amazing that there is any regularity and repetitiveness in human behavior at all. Since there is, we can surmise that there are an enormous number of mental states that have not yet been glimpsed by any individual in our rather short history on this planet.

Recent research indicates that there are electrical microcircuits in the brain in addition to regular neurons. These microcircuits are much smaller in size, and thus able to process information much more rapidly, with a much wider range of responses than simply "yes" or "no". They are a much more recent evolutionary development, and appear quite late in human embryology. This adds a whole new dimension to the number of possible mental states speculated upon in the previous paragraph.

The uniqueness and variety of human intelligence abounds, and its quality defies measurement. Obviously, the notion of the human brain as a wet computer is only an interesting analogy, and not an entirely accurate one. The brain is ten thousand times more densely packed with information than a computer, even though the computer is much larger. Beyond that, intelligence, or mind, is not limited to the brain anyway. While there is clearly memory at a cellular level, there is also seminal intelligence. This same intelligence is the stuff the universe is made of. This idea will be expanded upon in the next lesson. For the moment, however, I would like to approach the subject in an obverse manner by pointing out that although the brain and other vital organs of a patient (i.e., a Karen Ann Quinlan) can be kept alive through medical technology, the individual themself does not seem to be entirely present. Obviously something extremely vital to their being is not there, and is not contained solely in the brain.

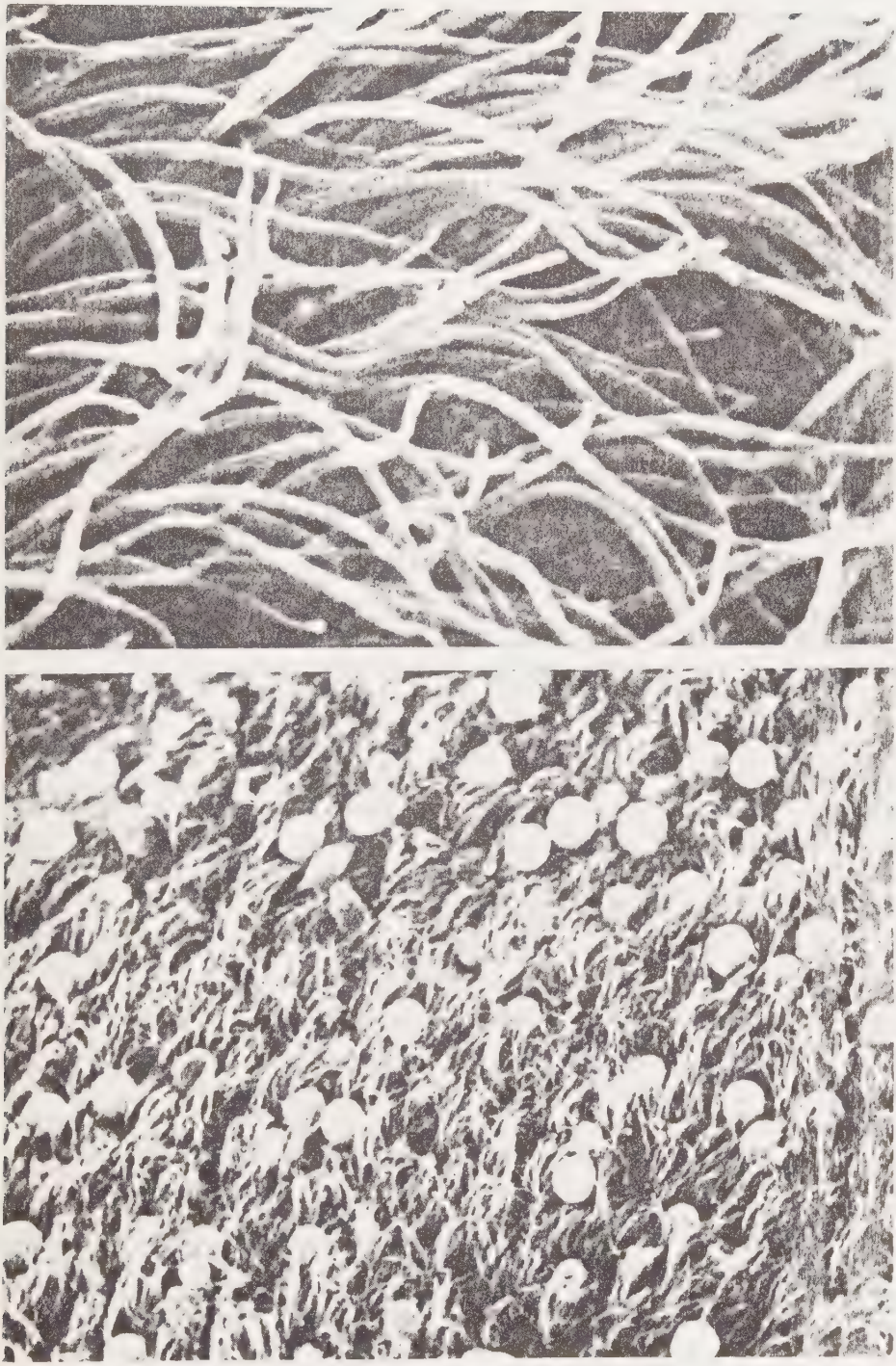
This is not to say that the mind and the brain are different, or not related. They are, and the connection is more than obvious. Rather, it is to say that the scope of what we call mind, transcends that of the brain. As I said in the beginning of this lesson, perhaps clumsily, the brain is the organ through which the functions of the mind are coordinated; i.e., through which all of the sensory impressions of the environment (sight, sound, touch, etc.) are assimilated and mentalized into thought patterns. Indeed, without such a connection with an environment of some sort, it would be impossible to imagine us having any sort of being whatsoever. To

make music, it is necessary that we have musical instruments, but music itself is not limited to any particular set of instruments. In this way the importance of the brain is central, and it is truly a miraculous instrument.

Despite its miraculousness, the brain is not much to look at. On a dissecting table, it can be seen as a pinkish-gray mass, moist and rubbery to the touch. However, its truly aesthetic appearance is revealed in photographs taken through an electron microscope, like the one on the following page. A closer look inside the brain reveals it to be incredibly intricate and colorful. It sits atop the spinal cord like a flower connected to a slender stalk. The spinal cord can be thought of as an extension of the brain.

A similar structural pattern is found in the brains of all living creatures. A primitive fish has a spinal cord, and at the front end of it is a little swelling, which is its brain. In higher fish this swelling is further developed and corresponds to the hindbrain or brainstem, and the midbrain of higher animals. Modern fish have chiefly a midbrain, with only a tiny forebrain. Amphibians and reptiles are just the opposite of this: tiny midbrain, larger forebrain.

Fossil endocasts of the earliest known vertebrates show that these same divisions, hindbrain, midbrain and forebrain, were already established in the distant past. Five hundred million years ago, swimming in the primeval seas, there were creatures whose brains had the same major divisions as our own. Of course, the relative size and importance of these divisions has radically changed. The subsequent evolution of the brain is the story of three successive layers of forebrain surmounting the spinal cord, hindbrain and midbrain. Following each evolutionary step, the older portions of the brain still exist, but a new layer, with new functions has been added.



om page 63, "Dragons of Eden"

The first of the three layers of forebrain surrounds the midbrain and brainstem, and is called the reptilian, or R-complex. The R-complex is shared in common among all reptiles and mammals (including humans), and probably evolved several hundred million years ago.

The second layer, surrounding the R-complex, is the limbic system, so called because it exists at the outer edge of the R-complex (just as our "limbs" are extensions at the outer edge of the body). The limbic system forms a sort of border area between the R-complex and the third layer of the forebrain. The limbic system is common among mammals, but is not found in reptiles.

The final layer, surmounting the rest of the brain, is the neocortex. It is clearly the most recent evolutionary accretion, and probably began to develop several tens of millions of years ago. It was greatly accelerated a few million years ago when humans emerged. The neocortex is found in higher mammals and primates, and is relatively massive in comparison with the rest of the brain. It becomes progressively more developed in more advanced mammals, and forms by far the largest part of the human brain. While the appearance of our brain does not differ too greatly from that of an ape, the size of the neocortex is quite different. While it comprises 80 per cent of the volume of the human brain, it is actually quite thin. If spread out flat, it would be about the thickness of a newspaper page. It fits inside the head only by being compressed like a crumpled rag. The extent to which it is compressed indicates that it has all but outgrown its allotted space within the skull.

Remember, in the last lesson, we stated that each embryo, during the ten lunar months of pregnancy, retraces the path of the organism's evolutionary history. For example, a human embryo begins as a tiny one-celled organism clinging to the uterine wall. It then progresses through stages of being like a fish, a reptile, a mammal, and finally becomes a human infant. Obviously this same process is mirrored in the development, and present in the structure, of our brain.

Each new step in brain evolution brings accompanying changes in the already existing components of the brain. However, it is surmised that the parts of the brain beneath the neocortex are, to a significant degree, still performing as they did in our remote ancestors. In other words, the R-complex of the human brain could to some degree still be performing dinosaur functions; and the limbic system could be thinking the thoughts of sabre-toothed tigers, and even tree shrews.

In his research, Dr. Paul McClean has shown that the R-complex plays an important role in aggressive behavior, territoriality, ritual and the establishment of social hierarchies. All of these are results of the fear-aggression drives, and overwhelming preoccupation with survival, as discussed in the last lesson. American philosopher Susanne Langer has written: "Human life is shot through and through with ritual, as it is also with animalian practices. It is an intricate fabric of reason and rite, of knowledge and religion, prose and poetry, fact and dream...Ritual, like art, is essentially the active termination of a symbolic transformation of experience. It is born in the cortex, not in the 'old brain'; but it is born of an elementary need of that organ, once the organ has grown to human estate."

It is striking how much of our actual behavior can be described in reptilian terms. In addition to being aggressive, competitive, territorial and suspicious, the reptilian brain is also insensitive to new input. It's the killer brain whose ecstacy is winning - a triumph which may involve the humiliation of others. Warfare, while often attached to lofty ideals, is largely territorial, and characterized by mutual aggression. It is interesting that we speak of a "cold-blooded" killer, when a human, whether a murderer or not, is actually a warm-blooded mammal. To a lesser extent, the competitive basis of modern business is markedly territorial, and hierarchical or status oriented.

The limbic system appears to generate strong and vivid emotions. This is an added dimension to the

reptile mind, as close scrutiny reveals them to be devoid of passion. This new dimension to the brain is sensitive to new input. Its ecstacy is insight and discovery, and it is affected by beauty as well as triumph.

Electrical discharges in the limbic system often result in symptoms similar to those produced by hallucinogenic drugs, or found in psychoses. The pituitary gland, which dominates the endocrine system, is also found in the limbic region of the brain. Endocrine imbalances are known to have mood-altering qualities, which indicates a connection between the limbic system and what we commonly refer to as states of mind. Exhilaration, awe, and a variety of other emotions we sometime think of as uniquely human, may have their roots in the limbic system.

Many feel that the evolution of the limbic system signified the beginnings of altruistic behavior. The devotion and attention to the care of the young among mammals is found to a far lesser degree in birds, and hardly at all among other species. It would seem that love is an invention of the mammals, and especially of the higher primates and man.

While the neocortex is obviously the largest part of the human brain (over 80%), and the most dominant in coloring the nature of human thought and interaction, it does no good whatever to ignore the reptilian and limbic components of human nature. In fact, an understanding of these basic drives could help us better understand ourselves. Psychologist Carl Jung felt that deep-seated neuroses were actually the mark of hidden potentialities. Through the connection with the collective unconscious and the proper channeling of these energies, the personality could become whole. Understanding and acceptance of the whole of our psyches would then prevent the hidden and seamier side of our nature from tripping us up.

In a sense, Shakespeare describes this state of affairs in his play, "The Tempest". Our school, The Prosperos, actually takes its name from one of the characters in the play. Prospero is a

magician-king who has been exiled from his kingdom and is living on an island. The other inhabitants are a servant, Caliban, and a fairy, or spirit, Ariel. Caliban is a grotesque, monstrous sort of fellow, often depicted as having a scaley hide, and he becomes quite unruly as the play progresses. To put it succinctly, he runs "amok". To keep this synopsis brief, let us suffice it to say that through the aid of the spirit, Ariel, Prospero regains control of his kingdom, and in the process, Caliban becomes the useful servant he was intended to be.

In our interpretation of the characters, Prospero, the magician-king, represents the conscious mind. The spirit, Ariel, represents the supraconscious, or intuitive mind. Caliban represents the unconscious mind (perhaps somewhat akin to the R-complex, or "old brain" that we have been talking about), which can become monstrous if we don't understand it. It does one little good to deny unconscious drives in the personality. In fact, by so doing we become susceptible to being blindly manipulated by unrecognized forces within our own minds. At the very least, we find that we are at cross purposes with ourselves. On the other hand, by understanding the unconscious, we can control it, and in fact, come to see it as a vital, healthy part of the total personality.

It is our very capacity to do this that points out the extended development of the neocortex that is uniquely human. No other creature has the ability to alter its behavior, or envision the furture to the extent that we can. Scientists now know that the neocortex plays the major role in reasoned behavior, memory and abstract thought. It also supervises the delicate and accurate muscular control of the precision hand grip, a function possessed only by humans.

Our ability to read and make maps, to orient ourselves in three-dimensional space, and to use the appropriate symbols involved in the development of language are all functions of the neocortex.

While there is a semblance of memory present in lower mammals and even birds, it does not extend beyond a few minutes at the most. Long-term memory is clearly associated with species having a more highly developed neocortex. This type of memory, coupled with the capacity for abstract thought, makes it possible to avoid the repeating of past errors. This leads us to a peculiarly human capacity controlled by the frontal lobes of the neocortex. I am referring to our capacity to worry. Having extended memory, we can read signs that we know from past experience portend ill fortune. By so doing, we are actually anticipating the future. The price we pay for anticipating the future is anxiety about it. Foreseeing a catastrophe enables us to take steps to avoid it. This capacity, perhaps more than any other, gives us the ability to control our own destiny.

The neocortex consists of two hemisphere, or halves: left and right. These hemispheres are connected by a tightly packed bundle of nerves called the corpus callosum. The functions of these two hemispheres overlap to a great extent, and it would be difficult to say that one side does only certain things, while the other side does only different things. However, there is a different emphasis on these functions found in the two hemispheres. In a general sense, you might say that the left hemisphere is analytic, and the right is intuitive. This is not to say that there is no creativity in the left hemisphere, or no practicality in the right, but rather, they have different styles. Not long ago, I saw an illustration that pointed out the differences rather deftly. It was a picture of a person's face viewing a dance. The right side of their face was depicted as a three dimensional picture of the dance, while the left side depicted it in an analytic, dictionary-type definition through the use of words. It's an over-simplification, but I feel it gives at least an adequate representation of what I'm talking about.

The main language center of the brain is in the left hemisphere. Lesions of the left hemisphere often produce aphasia, or loss of expression through speech.

The right hemisphere has only simple language comprehension, but is much more adept at non-verbal ideation, and at spatial perception and perspective. The left hemisphere also controls computation abilities. It is important to note that control of the right and left sides of the body is crossed; i.e., the left hemisphere of the brain controls the right side of the body, and the right hemisphere controls the left side.

Examples have been found in studying split-brain patients.* When they are asked to copy a picture of an object, fascinating results are obtained. With the left hand, a split-brain patient can copy a geometrical object adequately, showing depth and perspective, but with a sloppy hand. With the right hand, he cannot draw with depth and perspective, but has a very neat hand.

In our culture, there has been much more emphasis placed on the linear, analytic style of thinking associated with the left hemisphere of the brain. This has definitely had its advantages. Without it, we could not have developed sophisticated tools and technology, and our cultural evolution would not have progressed nearly as rapidly as it has. In fact, it is questionable whether it would have progressed at all, and therefore, the development of our rational, analytic mind has had tremendous survival importance.

However, it is only one side of our nature. We do ourselves an injustice when we repress, or even condemn functions of the right hemisphere with such dictums as, "Stop daydreaming". Human beings have very

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* These are people who have had an operation performed, severing the corpus callosum, which connects the two hemispheres of the brain. This infrequent operation is done in an effort to control epileptic seizures, and has met with remarkable success. The patients are capable of leading healthy lives afterward, without the constant threat of seizures. Their apparent behavior is relatively unchanged, as the effects of the corpus callosum are subtle.

sophisticated perceptual and cognitive abilities that simply bypass the verbal and analytic consciousness that so many regard as all of their identity. Both types of functioning are obviously important, and both must be utilized for continued growth.

Curiously, while both hemispheres of the brain are important, there have been many cases where one hemisphere had all but deteriorated and the subjects were still able to maintain lucid thinking up to the moment of their death. As early as 1844, Dr. A.L. Wigan speculated that if possession of a "mind" required only one hemisphere of the brain, then having two hemispheres makes possible the possession of two minds. He wrote the following in support of this argument:

"The mind is essentially dual, like the organs by which it is exercised. This idea has presented itself to me, and I have dwelt on it for more than a quarter century, without being able to find a single valid or even plausible objection.

"I believe myself then able to prove:

1 That each cerebrum (or hemisphere) is a distinct and perfect whole as an organ of thought.

2 That a separate and distinct process of thinking may be carried on in each cerebrum simultaneously."

Of course, from an ontological point of view, there is only one mind, which manifests itself infinitely. This concept, and that of "duality" will be explored further in lessons to come. Particularly in the Advance Seminar series, which follows Cosmic Intention Therapy. In terms of the human individuation, it is significant, however, that there is a parallel between this dualistic picture of the brain and the facets of the mind described earlier: conscious, unconscious, and supraconscious. The conscious, rational mind corresponds to the left hemisphere. The unconscious corresponds to the visual

and imaginative functions of the right hemisphere. The supraconscious, or intuitive mind, might be said to be the result of the two hemispheres functioning together in harmony, such as in the story of Prospero recounted earlier in this lesson.

The following statements of Joseph Chilton Pearce open up yet another dimension to this subject:

"Brain researchers are now beginning to consider the brain as a form of hologram. A hologram is a kind of photography that contains the entire photograph within any part or piece of the whole. There are many uncanny properties of holography, but this phenomenon of the whole within the part is the property that seems similar to the brain. For example, take a holographic plate of a vase of flowers, and break that plate in half. You do not have a picture of two halves of a vase; each half is still the complete picture. Break the plate into quarters, and you will have four complete pictures, and so on, down to small fragments. The problem is that the picure gets fuzzier at each reduction. A tiny piece still contains the whole picture, but the clarity is gone."

(Similarly, after a lobotomy, sometimes very extensive ones, other parts of the brain are often able to take over the functions of the part that was removed.)

"When we speak of the brain as a hologram, we mean that any part of the brain, even a single thinking cell, reflects or encompasses the workings of the total brain. An even more intriguing implication is that the brain may be a hologram of the entire planet earth. That is, just as you can divide a holographic plate and find the whole picture in any piece, so the brain can be considered just such a piece of the earth, reflecting within it the picture or workings of the whole life system. The human brain may be a kind of microminiature replica of the living planet itself, just rather fuzzy at the edges, needing clarification.

"The model of the brain as a hologram automatically implies a further extension of the

hologram notion. The brain may be a hologram of the planet earth, but that planet itself must then be a hologram. (Indeed, just this model has been suggested by some of our greatest brain researchers.)* So to use this model, we can consider our brains pieces of the earth hologram, just as any and all parts of the earth are pieces of a greater hologram. This is something that mystics and poets have alluded to down through the ages, as when William Blake wrote, 'To see the world in a grain of sand...'"

A student of mine told me an illustration of this holographic process by which each part contains, or is an image of the whole. As a child, he would peer into the mirror of his grandmother's dressing table. It was actually three mirrors, two on hinges on either side of the middle one. As he looked into it, he would close the two side mirrors so his head was inside the three of them. In this way, he could see dizzying images of his head that seemed almost to go on indefinitely, one reflected inside the other. The images were reflected from different angles, but were, nevertheless, images of his whole head.

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* Brain researcher Karl Pribram theorizes that the earth too, as well as the brain, is a hologram. The individual microcosmic hologram thus reflects the macrocosmic one, an idea held and practiced in the East. Hence, our stating at the beginning of this lesson the Eastern notion of entering into the most inward part of thy being in order to gain understanding of the external world of appearances. While the Earth itself may seem too vast to comprehend, it is nonetheless mirrored as a whole within our mind-brain. We Westerners become too entranced with the external world and lose ourselves in it. We need to learn, in the words of Jesus Christ, "To be in the world, but not of it." On the other hand, operational thinking is necessary in order to interact back into the macrocosmic hologram. Traditionally, the Easterner becomes too absorbed in introspection, and thus separates himself from the total reality.

To reiterate, the point I am making in all of this is that the mind is not limited to the brain, it is merely channeled through it. There is mind, or intention, in every cell of your body. Indeed, this type of intelligence is essentially non-dimensional since it manifests itself in infinite dimensions and is the very fabric of the entire universe. This concept will be expanded upon in the next lesson. For now, I would like to close with the words of Joseph Conrad, who said, "The mind of man is capable of anything - because everything is in it, all the past, as well as all the future."

February 1977
Portland, Oregon

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I must give a great deal of credit to Tom Charlesworth, H.W., M., my amanuensis for several years, for Lessons 17 and 18. We delayed publishing from 1977 to 1981, not really knowing why. When Carl Sagan's "Cosmos" burst into the world in 1981, we knew why the delay.

For those interested in Lessons 17 and 18 in greater depth, you may order in hardback or softback a complete and beautifully illustrated book, "Cosmos."

Now we are ready to move on with Lesson 19 and "Cosmic Intention Therapy" in printed lesson form.

Aloha blessings,

Thane

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